



The Humble Penitent



The Humble Penitent

THE
Humble Penitent :

OR,
DAILY DEVOTIONS,

Consisting of { Thanksgivings,
Confessions, and
Prayers.

With a Preparative Exercise to a
good Death.

To which is added, The
Sacrifice of a devout Christian,
OR,

Preparations to the worthy Recei-
ving of the *Blessed Sacrament.*

*By a late Reverend Divine of the
Church of England.*

The Fourth Edition.

L O N D O N,

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Spread-Eagle in *Westminster Hall.* 1688.



THE PREFACE
TO THE
READER.

THE following Meditations, Praises, Prayers, and Confessions, were the Devotions of a most Learned and Pious Divine of the Church of England, humbly offered up, in due order, to the Divine Majesty, as their nature, and the time to which they were fitted, required; being very Rational, Comprehensive and Emphatical, are offered now to the most sacred Consideration and practice of all those holy and humble Votaries that may in any sort be assisted by or delighted in the same. In the Meditations, suggested to the Readers use, as he is going

The Preface.

*to Church, sitting there, and coming
thence, the best and most apposite Refle-
ctions and Resentments of holy Da-
vid, that Royal Pattern, which God
himself hath set before our Eyes, are
so collected and digested, that they
may easily pass into the apprehensions
and affections of the Peruser. The
Praises contain the great and mani-
fold effects of Gods goodness, the De-
monstrations of his Love, the causes
of our Joy, and the Incentives that
feed and inflame our Love and Gra-
titude. The Prayers for the third,
sixth and ninth hour, are every day to
be used, in memory of our Saviour's
Passion, for the more effectual appli-
cation of the merits of his bitter Death,
and the more lively exercise of our
Faith therein, as well as for our dai-
ly Communion with him, in the sight
and sense of all his Love and Suffer-
ings on the Cross for us, after the man-
ner of the ancient Christians, in the
best*

The Preface.

best most pure Primitive Times. The residue are Devotions adapted, some to the use of Sinners, for the bewail- of their Sins at all times; others, for the Use of Christians, in our most e- minent Fasts and Festivals; and some by way of Preparation for Death; that meditating upon it, and wisely fitting our selves for it here, it may be a blessed Change unto us, and bring us to the life of eternal Glory hereaf- ter. I shall not speak more in praise of the Devotions, (which several Learned and holy men have seen and approved) but leave them to the Ex- perience of all the Intelligent and Pi- ous that shall use them, praying for a Blessing upon their Exercises in the same.

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THE Humble Penitent.

*Devotions and Meditations to be used
as we go to Church.*

I Was glad when they said unto me, let us go to the House of the Lord.

Our feet stand within thy gates, O Jerusalem.

Jerusalem is built as a City that is compact together.

Whither the Tribes go up, the Tribes of the Lord unto the Testimony of Israel, to give thanks unto the Name of the Lord.

For there are set Thrones of Judgment, the Thrones of the House of David.

O pray for the Peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy Palaces. For

The Humble Penitent,

For my Brethren and Companions sake, I will now say, Peace be within thee.

Because of the House of the Lord our God I will seek thy good.

Glory be to the Father, &c.

O how amiable are thy Tabernacles, O Lord of Hosts!

My Soul longeth, yea even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God.

Blessed are they that dwell in thy House, they will be still praising thee.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord of Hosts hear my Prayer, give ear O God of *Jacob*.

For a day in thy Courts is better than a thousand: I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness.

For the Lord God is a Sun and Shield, the Lord will give Grace and Glory, and no good thing will he
with-

with-hold from him that walketh uprightly.

O Lord God of Hosts, blessed is the man that trusteth in thee.

Glory be to the Father, &c.

Praise waiteth for thee in *Zion*, and to thee shall the Vow be performed in *Jerusalem*.

O thou that hearest Prayer, unto thee shall all Flesh come.

Blessed is the man whom thou chusest and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy House, even of thy holy Temple.

The Lord loveth the gates of *Zion*, more than all the Dwellings of *Jacob*.

Therefore I will come into thy House in the multitude of thy Mercies, and in thy fear will I worship towards thy holy Temple.

Lead me, O Lord, in thy Righteousness, make thy way strait before my Face.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my Life; to behold the

The Humble Penitent,

the beauty of the Lord, and to enquire in his Temple.

I will wash mine hands in Innocency, so will I compass thine Altar about.

Lord, I have loved the Habitation of thy House, and the place where thine Honour dwelleth.

Thou art my hiding place, thou shalt preserve me from Trouble, thou shalt compass me about with Songs of Deliverance.

O Lord instruct me in the way that I should go, guide me with thine eye.

I will wait for thy loving kindness in the midst of thine holy Temple.

O send out thy Light and thy Truth; let them lead me, and bring me to thy holy Hill, and to thy Tabernacles.

Then will I go unto the Altar of God, unto God my exceeding Joy: I will praise thee O God, my God.

As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God.

My Soul thirsteth for God, yea even for the living God.

When shall I come and appear before God?

My

My heart is fixed, O God, my heart is fixed : I will sing and give praise.

Truly my Soul waiteth upon God, from him cometh my Salvation.

He only is my Rock and Salvation, my Soul, wait thou only upon God.

For my expectation is from him, he only is my Rock and my Salvation.

He is my defence, I shall not be moved.

In God is my Salvation and my Glory, the Rock of my Strength, and my Refuge is in God.

Trust in him at all times: pour out your heart before him: he is our refuge.

O God, thou art my God, early will I seek thee: my Soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no Water is.

To see thy Power and thy Glory, so as I have seen thee in the Sanctuary.

Because thy loving kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live, I will lift up my hands in thy Name.

My Soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.

I will

6 The Humble Penitent,

I will praise God in the great Congregations, I will enter into thy gates with thanksgiving, and into thy Courts with praise.

Open to me the gates of Righteousness, I will go into them, and I will praise the Lord.

This is the day that the Lord hath made, we will rejoice and be glad in it.

Give Israel thine Oracles, and fill Zion with thine unspeakable Glory.

O magnifie the Lord our God, and fall down before his Foot-stool, for he is holy.

O worship the Lord in the beauty of holiness, O come let us fall down and kneel before the Lord our Maker.

In thy fear do I worship thee in [this] thy holy Temple; desiring to praise thee in the great Congregation, before much people.

Here, O Lord, in the beauty of Holiness I approach to worship thee among thy Saints in the great Assembly.

I adore thine infinite Bounty, that notwithstanding all my sins, thou permittest me to tread thy Courts, to attend thy Majesty in thy holy Temple.

For

02, Daily Devotions.

7

For I have prophaned thy Sabbaths.
Defiled thy Sanctuary.
Polluted thine holy Ordinances.
Dishonoured my Profession.
Been cold in my Prayers.
Dull in my Praises.
Careless and censorious in my
Hearing.

Extreamly negligent in my Medi-
tation.

Miserably distracted in all.
So that I have deserved a Curse ra-
ther than a blessing from thee.

But, O merciful Father,
Tender and compassionate Lord,
Jesus my Saviour,
Most blessed and holy Spirit,
By thy Grace I return unto my heart,
and with all my heart I return unto
thee.

Hear, O Lord, and have mercy
upon me.

Pardon all my sins, and let them
not hinder the ascending of my Pray-
ers and Praises unto thee; nor the
descending of thy mercies and Graces
(now) upon me.

My

8 The Humble Penitent,

My Soul breaketh for the longing it hath to thy Judgments.

The Law of thy mouth is dearer unto me than thousands of Gold and Silver.

Thy Testimonies are my delight, and my counsellors.

O now in the accepted time make them so to thy Servant.

Open thou mine eyes, that I may see the wonderful things of thy Law.

Make me to understand the way of thy precepts.

Order my steps in thy Word, and let not any Iniquity have dominion over me.

Teach me thy way, O God, and I will walk in thy paths.

O knit my heart fast unto thee, that I may fear thy Name.

It is my Joy to see these Temples erected in the Land.

To see all Nations adoring, and offering prayers and praises unto thee.

O that thou wouldst fill my heart with all the love of all the Souls that ever were, are, or shall be, that I might offer it up now unto thee, with
all

all the love of Angels and glorified Saints; for thou hast shewed more mercy to me than to them.

For I have offended thee more than all.

Give me therefore the love and obedience of them all, to offer it up now unto thee. *Amen.*

Devotions in the Church.

O Most holy God, who art glorious in holiness, fearful in praises, doing wonders, give me great and dreadful apprehensions of thee that all the words of my mouth, and thoughts of my heart, may now and ever be acceptable in thy sight, O Lord my strength, and my Redeemer.

Bless all thine holy Ordinances at this time and at all times unto me.

Give me understanding in thy word, both read and preached.

Grant that it may be so mixt with Faith and Obedience, that it may be the favour of life unto life to me, and to every one here before thee, and not the favour of death unto death.

Direct

The Humble Penitent,

Direct, I beseech thee, and assist thy Minister, that he may rightly divide and utter thy Words, that what in his Studies he hath conceived, and composed of thy holy Oracles, he may now powerfully preach to thy Glory.

Fill him with the Holy Ghost, that he by the Spirit may minister Grace to the Hearers.

Make him to speak Knowledge and Instruction to the ignorant,

Comfort to the afflicted,

Terror to the profane,

That he may melt the hard-hearted, and make the proud to tremble at thy Word.

Lord, enable him to correct all my errors, to search out, and eradicate all my Sins.

And then, and not till then, let him speak peace to my Conscience.

So guide the sword of the Spirit in his hand, that it may meet with, and smite all our Corruptions and Bosom sins, who are now before thee, known or unknown to us, (but all known to thee) discover them all by this thy holy Minister, that we may be purged,
puri-

purified and cleansed before thee.

Endue me, and all that are here, with
Wisdom to understand thy Word.

With serious Attention to it.

With holy veneration of it.

With Love and Delight in it.

With all Obedience to it.

And give us the Grace of perfect
amendment by it.

O let thy word drop as heavenly
dew upon me, and make my barren
Heart fruitful in the Fruits of the
same.

What I beg for my self, I beg for all
thy People, for all my Friends in spe-
cial, for all Mankind in general, and
for all thine all the World over; hum-
bly beseeching thee to make thine
Holy Ordinances profitable unto all.
Amen.

After Church.

I Praise and magnifie thy Great and
Glorious Name, that notwithstanding
all my Sins, and great unwor-
thinesses, thou hast again admitted me
into thy Holy Temple, to make my
Prayers and Supplications unto thee,
and to offer up my Praises in the
Songs

12 **The Humble Penitent,**

Songs of *Zion* to thy Great and Glorious Name.

I humbly thank thee for thy most Holy Word read and preached.

That Treasury of thy Graces,
That Dispensation of thy Mercies,
That Word of Life and Comfort,
That Helmet and Shield of Salva-

tion,

Make it to have mighty Operati-
on upon me,

Let it make a deep impressi^{on} in me,

Write it in my Heart,

Record it in my Memory,

Make it familiar, pleasant, and pre-
sent to my Understanding,

The only subject of my Study,

And the sole object of my Love,

Let it amend my Life,

Carry me through all Difficulties,

And assure unto me by a lively Faith
and Obedience, an interest in all thy
Mercies.

I praise thee for the Comforts of
this day in this visible Solemnity,

For the service of thy Ministers,

For thy gracious Provisions both of
learning and maintenance for them,

For

For the Honour they do unto thee,
and the Service they do unto us.

For the Excellencies of thy Laws,
and the Explication of them by their
Ministry;

And for all the Promises of thy
Holy Gospel.

O blessed Jesus, I praise and magni-
fie thy Name, for being the Author
of my Joys,

The Captain of our Salvation,

The Author and Finisher of our
Faith,

Go on I beseech thee, to bless and
prosper these good Works begun in
me,

That I may grow from Grace to
Grace, and from Strength to Strength,
till I appear before God in Glory.

Lord pardon the Iniquity that I
have been guilty of, even in these ho-
ly things.

Let thy good Spirit bring to my re-
membrance the good things I have
heard, and enable me to reduce them
all to practice.

Continue this glorious Light of the
Gospel to us,

Give

14 **The Humble Penitent,**

Give a Blessing to the Labours of
all holy, learned, painful Ministers:
Provide graciously for them. Give
great Success and Comfort to them,
and make us all thankful for the Gra-
ces communicated by them.

Obedient unto thee, true, faithful,
sincere Servants unto thee.

Let us not be Christians in Word,
but in Deed,

Let our Zeal to thee be constant,

Our Love infinite,

And our service indefatigable,

Let our Love to thee be known by
our Love to one another,

O let this Love be without Dis-
simulation,

Let all the good things we have
learn'd this day be exprest in our Lives
and Conversations. *Amen.*

Look upon Sion the City of our So-
lemnity; thine Eyes shall see Jerusa-
lem a quiet Habitation, a Tabernacle
that shall not be taken down, not one
of the Stakes thereof shall be removed,
neither shall any of the Cords thereof
be broken.

But

02, Daily Devotions. 15

But there the Glorious Lord will be unto us a place of broad Rivers, and Streams; wherein shall go no Gallies with Oars, &c.

For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us.

The ransomed of the Lord shall return, and come to Sion with songs, and everlasting Joy upon their heads, they shall obtain joy and gladness, and sighing and sorrow shall flee away.

DEVOTIONS *comprising all*
our Duties.

O Lord, hear my prayer, and let my cry come unto thee.

I praise thee, O Lord, for all thy righteous Laws and Commandments.

I beseech thee give me sincere obedience to them, and accept thy Sons obedience for all my transgressions of them.

I praise thee for thy Creed, and for thy holy Gospel.

I beseech thee give me an understanding and practical faith therein.

B

I

The Humble Penitent,

I praise thee for the excellency and fulness of the Lords prayer.

As thou hast given me a rule to pray, give me the spirit of prayer, to pray by that rule; that I may praise thee abundantly for the Lords prayer.

I praise thee for causing me to be born in a Reformed Church.

As thou hast graciously placed me in a true Christian reformed Church, give me grace to live according to the Holy Doctrines taught me therein;

To be a true Reformed Christian in thy true reformed Church.

And as thou hast commanded me to hear and obey thy Church, give me true obedience to her in thee, and for thee.

I praise thee for all thy Festivals and Sabbaths of thy Church.

Give me grace to keep the Holy-days and Festivals appointed, with a clear understanding of the mysteries commemorated in them.

Give me a sensible feeling of thy mercies in them,

Unfeigned thankfulness for them,
Serious meditation and application
of them, In

or, Daily Devotions. 17

In Union and Communion with thy Saints,

In imitation of all my Saviour's Virtues; treading in the steps of all thy Servants that are gone before us.

Give me Grace also to keep all the Fasting-days appointed, with Abstinence and Penitence, with great Devotion, due Contrition, Liberality to the Poor, Pardon of my Enemies, love to all men; careful examination of my Conscience, and conscionable care to amend my life; that for these also I may magnifie thy holy Name.

I praise thee for all the Order and Decency wherewith thou makest the place of thy feet Glorious.

Make me to observe all the Ecclesiastical Ceremonies and Customs established, with understanding and benefit, obedience, and unity, love and conformity; without frowardness or contradiction.

Give me grace to repair to thy Temple as often as I can, to delight in thy Worship, and to worship thee in the Beauty of Holiness.

18 **The Humble Penitent,**

Make me the better for every opportunity thou givest me there.

Suffer me never to be absent, upon any sinful, vain, idle or lazy account.

In all my addresses enable me to serve thee acceptably,

Pray unto thee fervently,

Praise thee heartily,

Hear thy Word diligently,

Practice it conscionably.

O my God, I especially praise thee for the benefits of thy holy Sacraments.

Make me, I beseech thee, thankfully and reverently, frequently and desirously, to come to thy Holy Table,

In memory of thy Passion,

In Thankfulness for thy Mercies,

For the increase of Virtues and Graces,

For the extinguishing of all my Vices,

For the averting of thy Judgments,

For the obtaining of thy Relief in all my Necessities.

That I may live more and more in Union and Communion with thee.

Give thy Gospel and Sacraments free passage among us, and let not

our

02, Daily Devotions. 19

our Sins provoke thee to remove that glorious Light, and these saving means of Grace from us.

Make us mindful of our Vows in Baptism, and of our renewed Vows in the Eucharist.

Give us Grace to perform them all.

Give me Grace to serve thee with a true and strong faith, a firm hope and perfect love;

In Fasting, Prayer, and Alms-deeds;

For since I have offended thee, in Body, Soul and Estate; I desire to sacrifice all unto thee; my Body in Fasting, my Soul in Prayer, my Estate in Alms.

Give me grace, I beseech thee,

To instruct the Ignorant with plainness,

To correct Offenders with mildness,

To counsel the Doubtful with prudence,

To comfort the Afflicted with tenderness,

To suffer Injuries with patience,

To forgive Offences heartily,

To pray for others zealously.

The humble Penitent,

To my power give me grace to feed the Hungry, to refresh the Thirsty, to cloath the Naked, to harbour the Needy, to visit and help the Sick, to minister to Prisoners; and, if need be, to bury the dead.

Give me the graces and the blessings of the eight Beatitudes:

To be poor in Spirit, that I may inherit the Kingdom of Heaven;

To mourn, that I may be comforted;

To be Meek, that I may inherit the Earth;

To hunger and thirst after Righteousness, that I may be filled;

To be merciful, that I may obtain mercy;

To be pure in Heart, that I may see God;

To be a Peace-maker, that I may be the Child of God;

To suffer Persecution for Righteousness sake, that my reward may be great in the Kingdom of Heaven.

Deliver me from the Seven deadly sins, Pride, Covetousness, Luxury, Envy, Gluttony, Anger, Sloth.

Grant

Grant me the Seven contrary Vir-
tues; Humility, Liberality, Chastity,
Gentleness, Temperance, Patience,
and Devotion, for thy mercy sake.
Amen.

*A Paraphrase upon the Objective
Hymn of Praise.*

O My God, do all thy Works
praise thee, and shall not I?
shall not I who am the work of thy
hands, praise thee, whose Care over
me hath been such, as if thou had'st
nothing else to care for? Yet thy
Providence is so great over all, that
it becomes our Wonder and Joy to
see thee so particularly careful over
every one, and so amiable in thy
Goodness unto all, that the more
thou takest care for all, thy care is so
much the greater over every one. All
the benefit of thy Wisdom, Goodness,
and Providence, being guided to the
benefit of every Person.

I praise thee therefore, O Lord,
For the Glory of Angels,
For the Faith of the Patriarchs,

The Humble Penitent,

For the Inspiration of the Prophets,
 For the Labours of the Apostles,
 For the Truth of the Evangelists,
 For the Zeal of Confessors,
 For the Blood of Martyrs,
 For the Learning of the Fathers,
 For the Study of Doctors,
 For the Industry of all pious Ministers,

For the Hope, Virtue, Faith and Zeal of all thy Saints and Servants;
 For all whom, I praise and magnify thy Name, O Lord.

I also praise thee for the Heavens and all the Glory of them,

For the Glory of the Sun, which comes forth as a Bridegroom, out of his Chamber, rejoycing as a Giant to run his Course.

I praise thee for its Beams, whose Light and Splendor revives mine eye, beautifies and quickens all the Earth, digesteth Minerals, animates the Air, enlivens Trees, perfects Flowers, excites the Influences of the Heavens, raiseth Exhalations, dissolveth Ice, causeth the Rivers to flow, begetting, propagating and cherishing all the Creatures,

Creatures, which are the Life and Beauty of this habitable World.

By it I am warm'd and refresh'd,
By it I see all thy works in this Glorious World,

By it I am exhilarated, and excited to praise thee, O thou eternal *Sun of Righteousness*, who didst rise upon us with healing in thy Wings; purchasing this glorious light, and restoring it to me, when by my Sins I had forfeited the same.

O let not this Sun ever behold me doing any work of Darkness.

O thou Eternal Sun, who art the light of this, make me to remember that thine Eye, which is ten thousand times brighter than the Sun, is ever upon me, that I may always walk as a Child of the light before thee.

I Praise thee, O most blessed Lord, for the shady glittering, and Majestick light of the Moon;

For its weaker, and milder Beams;
For all its Revolutions and wonderful effects.

By which our Days are refreshed, and our Nights enlightened.

24 **The Humble Penitent,**

By which we know Times and Seasons, by which our Air is tempered, our Droughts are moistened, and all Productions hastened.

O blessed be thy Name for the precious things put forth by the Sun, and for the precious things put forth by the Moon.

For the blessed Interchanges of our Days to travel, and our Nights to rest in; for the comfort of our lives, continued by their constant Motions and Returns.

I praise thee for the illustrious Stars in all their order; which govern things below by thine appointment, whilst thou governeest them in all their ways.

I praise thee for their powerful and precious Influences.

I praise thee for the Waters above the Firmament, and for thy Clouds that drop down fatness: For the Cœlestial Waters of Repentance, which I beseech thee evermore to drop down upon me.

I praise thee for the Winds thou sendest out of thy Treasuries to purifie the Air, qualifie the Heat, and refresh

fresh our Spirits ; by which all living Creatures breathe and live.

I praise thee for the comfort, light and warmth, with all other benefits we receive from fire.

For the blessings of Winter, in its healthful Airs, wholsom Winds, candid Frosts, warmer Snows, curling Floods, and abounding Waters.

For the verdure, life and beauty of the Spring; for all the lovely blossoms, knitting fruits, grain and grass sweetly growing and springing in the same.

For the might and Beauty of the Summers glory ; in the fuller growth and increase of all.

For the blessing of time, and happy length of days, to contemplate thy Glory, and injoy thy rich blessing in these, in all our pleasant fruits, joyful Harvests, and various delicacies of soft Wool, Milk, Butter, Honey, Balm, and Spices ; and for all the Refreshments thou givest us in these thy good Creatures.

I revere thy Majesty, which with such terrour thou dost manifest to us in the Lightnings.

26 **The Humble Penitent,**

I adore thy greatness, appearing in
the Thunderings,

Thine Omnipotency in all,

Thy wonderful Providence over all,

Thy Goodness to all.

I praise thee for our Temperate
Seasons, Autumnal Fruits, rich and
wholsom Wines, Oyls and Siders.

For all the precious things of the
Earth,

For the chief things of the ancient
Mountains, for the precious things of
the lasting Hills.

For our stately Woods, and love-
ly Trees, which afford us Wine, Oyl
and Spices, Fruits both for Profit and
Pleasure, yielding Timber, also Fuel,
shade and Medicine.

I praise thee for the beauty, fragran-
cy, benefit, variety and delight of all
the curious Flowers, the least of them
shewing us a God, Creator and Pre-
server.

For our fruitful Valleys, wherein
our Corn stands so thick, that they
laugh and sing thy Praises.

For the excellent Bread and daily
food thou givest us therewith. .

For

02, Daily Devotions. 27

For thy blessings on all our several labours, in raising and preparing it.

For thy continual blessing upon us in our daily use thereof.

For all the wonders of thy goodness and wisdom comprised in it.

For all our rich and beautiful Gardens, stately Walks, fruitful Fields, pleasant Pastures, rich Meadows, Roots and Plants, all sorts of Grain for Food, Health, Pleasure, and Medicine.

I praise thee for all our Mines of Gold, Silver, Brass, Iron, Tin, Copper, Lead and Coal.

For all the Riches, Lustre, Virtue, Use and Benefit of precious Stones.

For all our sovereign and wholsom Wells, Springs and Fountains, marvelous and healing Waters, deep Seas, and Treasures that lie in the Deep.

For bounding the Sea by thy Laws, which though written in sand, stand fast for ever.

For the magnitude of the Whale, and all the wonderful Fishes of the Deep.

For subduing all things to the Service of Man,

28 The Humble Penitent,

I magnifie thy name for ever.

For all the Fowls of the Air, in all their warbling Melody, delightful food, pleasure, variety, and beauty.

For all the Insects and creeping things that are subject to thy care and providence; the provident Ant, the Industrious and curious Bee, in its marvellous working and delicious Honey.

For all the Beasts and Cattel upon a thousand Hills, in all their strength, use, service, food, and pleasure,

But most of all do I praise thee for the Children of men, for the Israel of God, for the Priests that serve at thine Altar, for all the Spirits and Souls of the Righteous; for all holy and humble men of heart:

Those Incarnate Cherubims,
Inflamed Seraphims,
Strong Powers against Devils,
Principalities in the midst of contumelies,

Dominions reigning over all inticements,

Those virtues in a miraculous life,
Those Angels of the Churches, and
Arch-Angels, who by close Communion

nion with thee, illuminate and encourage us to serve thee.

For *Ananias*, *Azarias*, and *Misael*, their Courage and miraculous deliverance,

I praise, bless, and magnifie thy Name for ever, Saying,
Glory be to the Father, &c.

Thanksgivings for all Persons and Times.

BLessed art thou, O Lord God, who sustaineſt all things by the word of thy Power.

For by thine Ordinance all things are, and do continue.

Thou givest us Rain and fruitful Seasons, and filleſt our Hearts with Food and Gladneſs.

With admirable Wiſdom diſt thou create, and doſt ſtill govern all things.

But above all, I admire thy Wiſdom, Power, and Goodneſs ſhewed unto Man.

Thou madeſt him of the Mould of the Earth, and diſt breathe in-
to

30 **The Humble Penitent,**
to his Nostrils the Breath of Life.

Thou didst honour him and create him after thine own Image, giving him a capacious Soul, sound Judgment, clear Understanding, ready Apprehension, useful Memory, clear Reason, a ready and obedient Will; so that with these Faculties we can, by the Divine Aid, walk at large in the Liberty of our Thoughts into all the Regions of Heaven and Earth, see thee in all times, and before all time, in that Eternity wherein thou didst live, before Time began to be; and in that Eternity also which shall be when Time shall be no more.

By these powers and faculties of our immortal Souls, we can see thee also by thy Divine Illumination,

In all thy works of Grace,

In thy Government of all Ages,

And in that most stupendious work of Redemption, promised in the Beginning, and performed in the fulness of time, for our Salvation.

O Lord our God, how excellent is thy name in all the World!

It

02, Daily Devotions. 31

It is thou who givest us well order'd Passions, sound Sences, Health of Body, strength of Limbs, and useful Members.

Thou givest us Peace of Mind and Tranquility of Spirit, by which only we can happily enjoy thee, and all things in thee.

It is thou alone, who givest thine Angels charge over us, to keep us from Falls, fractures of Bones, Dislocations, Epidemical and Noisome Diseases, from the hands of the violent and wicked man.

Having placed Man in Paradise, when he fell from thee, even then thou didst not despise him; but didst open the Gate of Life in the promised seed unto him.

Thou didst write thy Laws in his Heart, and instruct him in the service of Sacrifices,

Strengthen our Faith by the Oracles of the Prophets;

Enliven our Hearts with the Melody of the Psalms,

Teach us by the Wisdom of the Proverbs;

Evi-

32 **The Humble Penitent,**

Evidently point out the coming of
thy Son, by Types and Figures,

And at last recompence all their
long waitings and expectations by
sending him unto us,

Who took our Nature upon him
and sanctified it in his Incarnation,
Birth, and Life ;

Redeemed us by his Death and
Passion ;

Quickened us by his Resurrection

Exalted us by his Ascension ;

Interceedeth for us in his Session at
the right hand of the Father.

Sent down his holy Spirit for our
Illumination, Sanctification, and hope
of Glory.

O blessed be thy Name for giving
this Lord of Life, and this Son of thy
Love unto us.

For thy glorious Gospel Evangeli-
zing him ;

For the prospect and benefit of his
Life and Death.

It is thou, most holy Father, who
with thine only Son freely givest us
all things.

By thee Kings reign and Princes de-
cree Justice. Thou

Thou instructest all our Rulers,
and teachest our Senators Wisdom.

Thou givest us Pastors after thine
own heart, to fill us with the know-
ledge of thee, and feed us with true
faith and obedience unto thee.

Thou bringest down our hearts
for sin, so that we sometimes fall be-
fore our enemies and there is none to
help us.

Again, upon our Repentance, thou
raistest us up, and breakest our bonds
in sunder.

For it is thou who castest our cords
from us.

Thou dost not leave us in the
hardness of our hearts, but givest us
preventing Grace, with which if we
co-operate, O how sweet and heaven-
ly are the glorious Effects thereof!

Then we feel compunction for our
sins, shame of them, hearty Indigna-
tion against them, and our selves for
them; then the sense of thy Love, of
thy Mercies, and of our most base and
vile ingrateful abuse of thy mercies,
throws down all the strong holds of
sin in us, and fortifies us against them.

Nay,

34 **The Humble Penitent,**

Nay, sometimes thou dost send thy Grace so forcibly upon us, that thou dost even compell us to come in unto thee.

Though thou delightest (O thou lover of men) to see thy voluntary Goodness shine in our Souls !

O would we draw nigh unto thee with what infinite Joy dost thou draw nigh unto us ! But thou wilt not always force us, because thou desirest free Obedience, and lovest to save us in the best of all possible manners.

The glory of a Sinner voluntarily returning, being greater than that of *Adams* innocence, and causing greater Joy in Heaven than there is over ninety and nine just Persons, that need no Repentance.

Blessed, magnified, highly exalted and honoured be thy Name, for putting such a Power into our hands, on turning unto thee, such desires into our Hearts, such powerful workings in our Souls; that every true penitent is always turning more and more unto thee, ever moving to thee, and aspiring after thee ; till by thy grace he

be wholly, thoroughly, and effectually turned unto thee.

Finding no true satisfaction but in thee, no rest, no comfort, no peace, but in thee.

Thus by degrees dost thou wean us from the World, and wed us unto thee. Till at last we are fully accepted, pardoned, and in Jesus Christ justified, and by thy Spirit wholly united unto thee :

So thirsting for and drinking in thy Grace, that at last thou givest us full satisfaction in all thy Glories.

Dearest Lord, it is thine own self that workest all our works in us.

And therefore well mayest thou require all good works from us.

Thou makest that good ours, which first was thine,

That so in us thy whole Goodness might shine,

For thou alone enablest us to do good and to resist evil.

Thou teachest us how to abound without abusing thy mercy, and how to want without repining at thy Justice.

Thou

36 **The Humble Penitent,**

Thou dost help us to overcome
yet crownest us for overcoming.

O wonder of Mercy, miracle of
Grace !

It is thou only dost comfort us in
our sorrows, support us in our trials,
and take care of our welfare in all
estates.

Thou givest us Songs in the night
of affliction, and victory in the day of
temptation.

It is only thou canst qualifie our
turbulent tempestuous spirits, and
give us calmness and serenity there-
in.

Who could make our impatient
natures contented in the midst of all
the storms and tempests of a raging
world, but only thou ?

It is thou alone dost establish our
fickle hearts, and fix them fast on
thee.

Who givest us joy in our Re-
proaches, and in all our labours of
serving thee, Peace of Conscience,
and Joy in the Holy Ghost, intire
love of our Enemies, and zeal of
Souls, — yet alienated from thee.

O thou that hast given us such a sense of them, hear our Prayers for them, that they also may see the felicity of thy chosen, and rejoyce in thy Salvation.

That all the Sons of God may shout for joy in the Gates of Jerusalem.

O thou who hast shewed a miracle of Mercy in converting us who do call upon thee, shew the same upon them who do not yet call (effectually) upon thee.

O Lord God of Mercy, convert all Infidels, all dead insensible Souls, into a true sense of thee; make them and us to yield all obedience to thee. And to thy Name be rendred all Honour, Praise, and Glory, for all these and for all other thy abundant mercies shewed unto us, from everlasting until now, and from this time forth for evermore. *Amen.*

38 **The Humble Penitent,**

An Hymn to Jesus, wherein the Soul
may expatiate it self with delight
in him.

Jesus, the only thought of thee
Fills with delight my memory.
But when thou dost thy presence show,
Heaven into my breast doth flow?
No theme for voice so sweet can be,
Nor to the ear such Melody;
No heart can Thought so charming frame,
As Jesus his most precious Name.
Our hope when we for sins do grieve,
Thy mercies all our wants relieve,
If good to those that seek thy Grace,
What art thou when they see thy face?
Jesus! in whom we comfort find,
Life of our Souls, light of our Mind,
Thou dost our Hearts with true joys feed,
Thy gifts our utmost wish exceed.
No eloquence of tongue can teach,
Nor art of Pen this secret reach.
Only the experienc'd Soul doth prove,
What sweets they taste, who Jesus love,
Him then I'll seek retir'd apart,
Shutting the World out of my heart;
Amidst my business him I'll strive
With fresh pursuits still to retrieve.

Early

Early with Magdalen I'll come,
 A Pilgrim to my Saviour's Tomb,
 Wailing my Sins with mournful cries,
 I'll seek him with my Mind, not Eyes.
 My Tears shall on his Grave distill,
 My faithful Sighs the Garden fill:
 Prostrate before him on my face,
 His sacred feet I'll fast embrace;
 Striving to follow where they lead,
 Jesus, in thy blest steps I'll tread.
 Nor shall my Soul give o're to mourn,
 Till to thy favour it return.

O Jesus, most admired King,
 Who didst triumph o're Death's sharp sting,
 Thy Mystick sweetness first excites,
 Then satisfies all Appetites.
 Thy quickning visits life bestow,
 Thy light true good doth clearly show;
 That they who have once relisht thee,
 Know all the World's meer vanity.
 Come then, dear Lord, possess our Hearts,
 Enflame our Love with thy chaste darts,
 All clouds of error drive away,
 And change our night to thy bright day.
 To thee our Hearts and Voices sing,
 To thee our Vows and Prayers we bring,
 That when we end this life's short race,
 In Heaven with thee we may have place.

A Prayer upon the third Hour.

O Blessed Jesus, being the Third Hour was devoted to thee by the ancient Christians, in memory of thy Prayer in the Garden, thine Agony there, suffered before thy Passion, and of thy sending the Holy Ghost to thy Disciples; accept of me in Communion with them, doing honour to thy Name therein.

Enable me now seriously to consider, that in that Garden of Sorrow to thee, thou didst repair our Sin first committed in a Garden. Thine Agony there was so great, thy Conflict so strong, thy Love so forcible, thy Fathers Wrath so weighty, our Sins so hearty, that thou didst sweat drops of blood, prest out by thine intolerable Anguish for our Sins.

I humbly beseech thee to make me, in utter abhorrence of all sin, to forsake iniquity. Give me a deep sense and sorrow for my sins, and a thorow conversion to thee from them all.

Let

Let this suffering of thine make me contented with all sufferings for thy sake. And let thine infinite love therein melt my heart in love of thee, and fill me with love of all mankind for thee.

Great, O Lord, was this anguish of thine, when it urged thee to pray that this Cup might pass from thee.

But greater was thy Love, which did drink it up for me.

Great was thy dolor in thy prayer, but greater was thy obedience.

Great was thy humane suffering, but greater was thy divine perfection, that therein could make so perfect a Resignation.

Great was thy love to our Souls, that suffered such inexplicable torments in thine own.

Most deeply fervent were thy prayers, when thou didst shed thy very blood for tears.

*O let me ne're refuse to bleed for thee,
Who shed'st this strange prodigious blood
(for me.*

O thou who didst pray prostrate on the earth, and didst repeat the same
C 2 prayer

42 **The Humble Penitent,**

prayer thrice ; Grant, I beseech thee, that by the outward gesture of our bodies, we may increase the inward devotion of our minds; and in often repeating the same prayer, may still advance to new degrees of pious affections; make me in all things resigned unto thee.

O thou who wert falsely apprehended and betrayed, deliver me from the false apprehension and treacheries of Men; and grant, that neither for reward nor danger, I ever withdraw my fidelity from thee; but learn by example to do good with chearfulness, and to suffer evil with patience.

O blessed Lord, thou didst deliver thy self to the violence of thine enemies, suffering them to bind, scourge, deride, and abuse thee, in most barbarous manner. Grant I beseech thee, that the sins of our hands may be loosed by the binding of thine; that the scourges due for our sins may be acquitted by thine; let all our vain affections be confounded by the indecencies cast upon thee; Grant that whenever thou callest us thereunto,

we

we may not only be bound, but be ready to dye for the Lord Jesus.

O, by these bindings of thine, deliver us from the chains of eternal darkness, and bind our Souls and Hearts unto thee, in the Chains of a strong obedience, and everlasting love; and dissolve (now) all the bonds of my sins.

O blessed Jesus, being bound thus by *Annas*, thou wast sent to *Caiaphas*, the high Priest, where thou wert yet worse abused, buffeted, and blindfolded.

Have mercy upon me, and make me to remember, that no darkness can hide me from thy sight, that so I may ever behave my self as in thy presence, and be able to suffer all things, rather than offend thee willingly any more. Grant also that for thy sake, who wert stript, mockt, spit upon, wounded and derided for me; I may patiently bear the devesture of all things, and the derision of all men for thee; hoping that if I be afflicted for thee here, I shall by thy mercy and merit be glorified with thee hereafter.

44 The Humble Penitent,

I furthermore approach thee, to commemorate the sending of thine holy Spirit upon thine Apostles; humbly beseeching thee not to take it from me, but to renew me daily by it.

Grant me by the same spirit therefore to have a right Judgment in all things, that I may both perceive and know what I have to do, and have grace and power to fulfill the same.

Give me I beseech thee all the gifts and graces of thy holy Spirit.

Give me the Spirit of wisdom to be sober, wise, and considerate in all things.

Give me the Spirit of understanding to be quick, clear, and distinctive in my Apprehensions; to distinguish between truth and falsehood, good and evil.

Give me the spirit of counsel, to consult thy holy will and pleasure before I act any thing. Make me meekly to receive all good counsel, and prudently to give it.

Give me the Spirit of ghostly strength, that I may be modestly confident and impreguably courageous in thy service.

Give

Give me the spirit of knowledge to know all thy revealed will to me, and all my bounden duty to thee; that so neither thy Law nor my duty, thy mercy nor my sin, may ever lye undiscerned in my Soul.

Give me, I beseech thee, the spirit of piety, that I may ever be devoted unto thee.

And, O my Saviour, give me above all things, thy holy filial fear, that I may never more dare to offend thee.

Deliver me therefore, I humbly beseech thee, from all rashness, inadvertency and inconsideration.

From a perverse, confused, unstable Understanding.

From refusing Counsel, or neglecting to give it;

From ignorance of thy Will, and my Duty;

From all confidence of my self, or diffidence in thee;

From all impiety and profaneness;

From casting off thy holy fear; thereby growing bold or careless in offending.

46 The Humble Penitent,

And now, dearest Lord, having implored the gifts of thy holy Spirit, and deprecated those evils that oppose it,

I humbly beg of thy Divine Majesty the fruits of thy holy Spirit also; that by finding those within me, I may know thy holy Spirit rules and governs me.

Give me, dear Lord I beseech thee, an universal love, make me to love *thee* for thy self, my *friend* in thee, and mine *enemy* for thee,

Give me joy in thee, in thy works, in thy ways, in thy Laws, in thy Saints and Servants, in all the friends and blessings which I enjoy.

Give me, O Prince of peace, peace with thee, my self, my friends and enemies.

Give me patience in all my Sufferings, mercy to all who offend me, or need my mercy.

Give me meekness in my Heart, words and behaviour, in all, to all.

Give me a true and irrefragable Faith.

Give me modesty in all disputations, shamefacedness amidst all Commendations,

dations, sobriety in the midst of Plenty, that I never abuse thy Bounty.

And with these, give me, I beseech thee, the four Cardinal Virtues,

Prudence to govern me,

Justice to direct me,

Fortitude to discharge my Duty,

Temperance to be moderate in all things.

Make me ever mindful

Of Death, to be prepared for it ;

Of Heaven, to desire it ;

Of Judgment, to dread it ;

Of Hell, to be deliver'd from it.

O keep me in with Bit and Bridle, when I stick not close unto thee.

Make me to delight in the Assembly of the faithful, to be among them, that the holy Spirit, which thou didst send upon thine Apostles, may descend upon me, even me also.

O my Lord, compell, I beseech thee, my dearest N. N. to come in unto thee : Make him to see the felicity of thy chosen.

Give him a Taste and Relish of all these Gifts and Graces of thy holy Spirit; that he also may be filled with

48 The Humble Penitent,

those unspeakable Joys, which they feel and find, who spend their dayes and hours, Spirits, Souls, and Forces, in knowing, loving, and obeying thee.

Give me the whole Armor of God, that I may resist all Evil, and persist in doing all Good.

O give me the spirit of grace and Supplication, that these and all my other Prayers may be acceptable to thee; blessed to me, and graciously answered, for thy Mercy sake. *Amen.*

*A Prayer to the Holy Ghost, out of
St. Augustine.*

O Love of the Divine Power, the holy Communication of the Omnipotent Lord and Father, and of the most blessed Son, come down even now, I beseech thee, by thy powerful Virtue, into my Soul, and get into all the corners of my heart, and by thy Splendor clearly illuminate all the Darkness thereof.

Let thy gracious Visitation and abundant Dew make my Soul fruitful

ful in all good Works, pierce the most retired parts of my inward man with the keen piercing Darts of thy Love, inflame me with thy holy Fires, feed me with delicious Viands, replenish me with thy Cœlestial Graces. Give me so to drink of the Torrents of thy Delights, that I may have no taste of vain or sinful pleasures.

Come, O thou Comforter of all sorrowful Souls; come thou Comforter of the weak, and strength of the strong; come thou Supporter of the falling, and thou lifter up of the fall'n; come thou cleanser of our Sins, and curer of our Wounds; come thou teacher of the meek, and destroyer of the proud; come O thou hope of the poor, and reviver of those that faint; come propitious Star of such as sail, and Haven against Shipwrack; come thou stay and comfort of those that live, and thou only hope of all those that dye. Have mercy upon me, have mercy upon me, and make me fit for thy self, and abide in me for ever.

And

50 **The Humble Penitent**

And that thou mayst abide with
me, I do again beg of thee, the fear
of the Lord; because this fear is,
Beautified by Wisdom,
Informed by Understanding,
Directed by Counsel,
Strengthened by Courage,
Filled with Knowledge,
And crowned with Piety.

As this fear advanceth our know-
ledge, so our knowledge brings us to
this fear.

Therefore, O thou only spirit of
Wisdom, give me this Knowledge,
that I may always have this Fear.

Such a Fear as may make me wise
unto Salvation.

Give me Wisdom to understand
thy Word.

Open mine Eyes to see the won-
drous things of thy Law.

Enlighten my Understanding, to
find out the hidden and glorious Treas-
ures thereof.

Fill me with the Love of it,
With all delight in it,
Inspire me to meditate humbly of it.

Make

Make me in every reading or hearing of it, to profit by it; and in all things to be obedient to it. *Amen.*

Dearest Lord and most blessed Saviour, give me, I beseech thee, such Grace in meditating, such divine light in understanding thy sacred Sufferings in thy Passion for me,

That by Faith I may believe in thee, and depend upon thy Merits therein,

By love feel thy Sufferings, be crucified to the World, and be transformed into thee.

Make me willing to suffer any thing for thee.

Enable me to imitate thee in all thy imitable Perfections and Virtues, which thou hast exemplified to me in this thy sacred Passion.

Give me the vast extensive Love which thou didst shew to Almighty God in thy Obedience to his Will, and Satisfaction of his Justice.

Give me that great Zeal of Souls which thou hadst, even to die for their Good, especially their Conversion, as thou didst for their Salvation.

Give

52 **The Humble Penitent,**

Give me, O Lord, I beseech thee, thy Obedience, thy Humility, thy Meekness, thy Purity and Intention, thy Patience, thy Wisdom, thy Silence, thy Contentedness, thy Sweetness, thy Mildness, thy Mercy, thy Pity, thy Fortitude and Courage, thy Constancy and Perseverance, thy Righteousness to cover me, and all thy Merits to save me.

Glory be to thee, O Lord most High. *Amen.*

A Prayer for the Sixth Hour.

O Blessed Jesus, I now commemorate thy holy Sufferings for me, both in thankfulness to thee for them, and for the Application of them to my poor Soul, as also to offer them up to thy holy Father, for the full Satisfaction of all my Sins.

O dearest Saviour, how wert thou led for me as a Lamb to the Slaughter, and as a Sheep before the Shearer is dumb, so thou openedst not thy mouth.

Thou didst turn thy back to the Smiters, and thy cheek to the Nippers.
Thou

Thou wert mockt and whipt, and rent and torn, defiled with Spittle, wounded and scourged, harshly and terribly nailed, and crucified for me: Yet in all thy Sufferings thou didst nothing but good to thine Enemies, and didst pray with loud Cries for thy Persecutors.

Have mercy upon me, plant in my heart, I beseech thee, Gentleness and Patience, a meek and long-suffering Spirit, quietness of Mind, and stability of Soul; that I may never more be transported with violent Anger; or be disordered and discomposed by an offensive peevishness, much less ever think of Revenge.

Give me grace, dear Lord, mildly and rationally, lovingly and discreetly, to reprehend my Inferiors, sweetly and tenderly my Equals, and freely to forgive all.

Give me patience in all Injuries, and contentedness in all Conditions and cross Accidents. Make me with Charity return good for evil. Deliver me from an evil Tongue and a turbulent Mind, from an angry Spirit
and

54 The Humble Penitent,

and a cross contentious humour : Let thy example convert me, thy sweetness mollifie me, thy gentleness soften me, thy sufferings heal me, thy blood cleanse me, thy death satisfie thy Fathers Wrath, and save me. Fill me with thy Graces, that I may imitate thy Virtues, and by thy Merits be replenished with thy Mercies here, and with thy Glories hereafter. *Amen.*

Blessed Lord, thou wert charged with the heavy burden of thy cross ; O for thy mercy sake discharge me of the heavy burden of my Sins.

Thou wert led up to mount *Calvary* ; lift me up, I beseech thee, to the Mount of Heavenly felicity.

Thou wert nailed betwixt two Thieves, be pleased to place me between thy Saints and Angels.

Thou didst charge *Simon* of *Cyrene* with thy Cross, make me with him contentedly to take it up and follow thee.

Let me not by folly *make* it, but with all obedience and cheerfulness *take* it, when thou shalt impose it upon me.

Dear;

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Dearest Lord, I see by the light of Faith, thy sacred Arms stretch'd and extended upon the Cross for me; O by that infinite love of thine, that made thee endure all this for me, have mercy upon me, and save me. Receive me now into those Arms of mercy, and secure my Soul for ever unto thee.

O thou, who at the Sixth Hour, and on the sixth Day, didst fasten the Sins of the whole world with thy self upon the Cross; cancel, I beseech thee, the hand-writing of our Sins which is against us, and take it quite away from us. Let all these sufferings of thine satisfy for what I deserve to suffer, and deal not with me after my Sins, neither reward me after mine iniquities.

Let the nails of thy Feet nail my Affections, which are the feet of my Soul, unto thee.

Let the nails of thy Hands nail all good works unto mine.

Let the Meditation of the Thorns wherewith thou wast crowned for me pierce mine Eyes unto tears, and my Heart with sorrow, for thy Sufferings and my Sins.

56 **The Humble Penitent,**

O let the most precious Blood which issued out of all thy Wounds wash me clean before thee, and keep me clean. Let me not after such a Bathing ever be polluted more.

O dearest Saviour, who didst hang naked, wounded, wrack'd, tentur'd, tortur'd and bleeding, even to death upon the Cross for me, to offer up the only propitiatory Sacrifice by which thy Father's wrath can be appeased, have mercy upon me.

For in this thy all-sufficient satisfaction I place my only hope of Salvation.

*O let me ne're confounded be,
Since all my Hope is plac'd in thee.*

I come, dear Lord, I come unto thee,
O take me into the comprehensions of thine unalterable and everlasting love; for thou hast opened thy Heart, as well as thine Arms, to receive me.

As thine Arms of Mercy are stretch'd out for me, behold my Heart is by the hand of Faith reach'd up unto thee.

O let us be joyn'd together and never divided more.

By

By thy sufferings grant me deliverance.

By thy Stripes let me be healed.

By thy Wounds let me be cured.

By thy Blood let me be saved.

As thou hast the pain, O give me the ease of all thy Sufferings. Ease me O Jesus of the burden of my Sins.

By thy Crown of Thorns, pricking and wounding thee, adorn my Head with a clear understanding here, and the Crown of Glory hereafter.

For thou hast paid the price of my Redemption, that I may get the purchase of thy Kingdom; therefore I adore thine unspeakable goodness, I delight, I rejoyce and glory in thine infinite Mercies.

I desire to know nothing but Jesus Christ, and him crucified.

O let the Powers of the Cross prevail against all the powers of darkness.

Let thy patience and love on the Cross reconcile me to all Persons and sufferings.

Let the peace of the Cross reconcile me to thy eternal Father, and bring me peace of Conscience.

Let

58 **The Humble Penitent,**

Let thy Pains on the Cross mortifie
all my evil and corrupt affections.

Let thy Victory on the Cross give me
Victory over all my spiritual Enemies.

Let thy Patience satisfie for my
Impatience.

Thy Obedience satisfie for my
Disobedience.

Thy Humility for my Pride.

Thy Love for all my Uncharita-
bleness.

Give me such Patience, Obedience,
Humility, and Love, as may make
me live conformable to thee and make
thy Merits effectual to me.

By thy Prayer for thine Enemies,
do thou mediate and intercede for
me.

By thy care of thy Holy Mother
and Saint *John*, take care of thy
Church and me.

By thy Mercy shew'd on the Thiefe
have mercy on me, powerfully con-
vert me and all sinners unto thee.

By thy strong loud cries unto thy
Father, hear my prayers, and let my
cry come unto thee.

By

By thy thirst after my Salvation,
give me the benefit of this thy Passion.

By the Vinegar and Gall given unto thee, make bitter every sin unto me.

By the finishing all things foretold of thee, finish my course of sinning against thee.

By thy recommendation of thy self into thy Fathers hands, receive my Soul into thy Almighty protection here, and to thy everlasting glory hereafter.

By all thine unknown sufferings felt by thee, but not understood by me, have mercy upon me.

By all thy dolours during the three long hours thou didst hang bleeding on the Cross for me, have mercy upon me.

By all thine anguish thou didst feel in the suspension of the Divine Aid, have mercy upon me.

By the immensity of thy love in this thy most copious Redemption, have mercy upon me, and fill my Soul with the love of thee.

By all the barbarous outrages which thou didst endure for me; deliver me
from

60 **The Humble Penitent,**

from all mine Enemies visible and invisible.

My dearest Lord, be thou the only supream love of my heart, and the life of my Soul.

Let thy Virtues be in all my Actions, and be thy honour the sole end of all my Intentions.

Let me live in thy Wounds, and for ever remain in thy love.

O my dear Lord Jesus, thou heavenly Physitian of all humane nature, thou great and glorious, and eternal King, remember I beseech thee all the bitter Pains thou didst endure in all thy sacred Members, when thou wert hoisted up on the Cross for me: And let not my Soul be lost which cost thee all those inexplicable Pains. Make me feelingly and thankfully to remember how all thy precious body was rent and torn, thy sacred Limbs tortur'd and rack't, thy Head pierced, thy Bones disjoynted, and all thy Body broken for me. Let me never forget this love of thine, or ever offend thee more. From the crown of the Head to the

foal

02, Daily Devotions. 61

foal of the foot thou hadst no part
left whole in thee.

Never suffering like thine.

Never dolor like thine.

Never love like thy love.

Yet wert thou mindful of all thine
own Sufferings, and didst pray to thy
Father for thy cruel Enemies.

O by this mercy of thine, give me
love and mercy to all that offend me;
and do thou now have mercy upon
me.

Grant that I may always have such
a devout memory and feeling of thy
Passion, that it may be a most power-
ful protection of my Soul against all
Temptation.

O thou, who hanging on the Tree,
didst there make Satisfaction for the
Sins of the World, have mercy upon
all Men.

Convert the Obdurate,
Convince Hereticks,
Reduce Schismatics,
Call in the Jews,
Bring in the fulness of the Gentiles.
Make all the profane to tremble at
thy Word.

In-

62 · The Humble Penitent,

Inflame all luke-warm Christians with an holy zeal unto thee.

Take pity on those who do not pity themselves.

Bring us all into obedience unto thee.

O holy Father, accept of this propitiatory Sacrifice of thine only eternal Son for the full pacification of thy wrath, and for the Satisfaction and salvation of all returning, sinful, penitent, and believing Souls.

Bring all that are ignorant of this thy Sons redeeming love, to the knowledge of it and thee.

Since it is Life eternal to know thee, O holy Father, and Jesus Christ, whom thou hast sent ;

Make all those who are ignorant of the terms of the Gospel, to know and embrace the same.

Bring in all who are out of the Covenant of Grace, by sincere faith and unfeigned Repentance, into Covenant with thee.

Convert those in particular, whom I am obliged to pray for effectually.

Keep my Soul for ever from offending thee.

Let

Let this sweet Peace my Saviour hath purchased with his own Blood, never more be broken between me and thee.

Let none of my rebellions break it, keep me from sin, that it never be disturbed.

O blessed Jesus, as there was darkness at the hour of thy Passion over all the Earth until the Ninth hour; deliver me from all the works, and from the place of everlasting Darkness, by thy holy Sufferings in this hour. *Amen.*

O sovereign Lord and blessed Saviour, Jesus, our only Redeemer, Saviour of the World, who by the sole motive of thy mercy, didst humble thy Soul to the Death for our Redemption, and ascend to thy Father for the full accomplishment of our Peace; graciously apply to our Souls the infinite Merits of thy sacred Passion; and with thy precious Blood cleanse us from all our sins; nail them to thy Cross, hide them in thy Wounds, bury them in thy Grave, that they may dye in us, and we live in thee, the Life of Grace here, and
D the

64 **The Humble Penitent,**

the life of Glory hereafter, where, with the Father and the Holy Ghost, thou livest and reignest in the Unity of the Glorious Trinity, ever blessed, World without end. *Amen.*

Prayers for the Ninth Hour.

O Blessed Jesus, I come now to commemorate thy holy Death, which after all thy pains, hanging so tedious a time on the Cross, thou didst suffer at the Ninth Hour, in full satisfaction for all our Sins.

O, by this Death of thine, have mercy upon me, let it kill, crucifie, and destroy all sin in me, let me dye unto the World, and live henceforth only unto thee.

At the Ninth Hour was thy Heart pierced with a Spear; O transfix my Heart unto thee.

By that precious Water and Blood shed for me, have mercy upon me; wash, cleanse, purifie, heal my wounded and defiled Soul: Then blessed Jesus, did the virtue of the Holy Sacraments flow from thy sacred side; the

the Water by which we are regenerated, the Blood by which we are redeemed, give me evermore the virtue and benefit thereof.

Then was thy sacred Soul separated from thy holy Body; O separate me from this evil World, and unite me wholly unto thee.

Then didst thou admit the Thief into Paradise; O admit me into thy Heavenly Kingdom.

For all these stupendious Mercies I praise and magnifie thy name for ever.

I beseech thee that the power and effect of all thou hast done for me, may be saving to me.

Make me now to feel the horror of Sin, and the sorrow due unto it, that hath cost thee thy life, and the very last drop of Blood to make an Atonement for it.

O that I could comprehend the immense love of my dying Saviour, that I might make some grateful return of love unto thee.

Why should not the sense of thy Weeping make mine Eyes to o-

66 **The Humble Penitent,**

verflow with Tears for offending?

Why should not the Blood which thou didst shed for me, make me desirous to shed mine for the love of thee?

O my dear Lord, let thy thirsting Breast make mine to thirst and languish after thee; inebriate me with the delicious Viands of thy Grace and Love, since my Soul can take no satisfaction in any thing but thee.

O fountain of living Waters, to thee I come, let me by Faith drink up the Water and Blood which flowed from thee.

As thy Heart was broken for me, break mine with Sorrow for offending thee, proceeding purely from the love I owe unto thee.

Hide me in thy wounded Side, till thy Father's Indignation be over past.

By thy precious Blood save me.

By thy holy Water cleanse me.

By thy prevailing Death give me Life, and

By thy Resurrection, Glory.

O blessed Jesus, what a bill of payment hast thou here discharged? what an acquittance hast thou made for me.

The

The Rocks did rent, the Graves open, the Heavens mourn, the Earth did shake at thy Passion; and shall I evermore make light of any Transgression more?

O striketh the Rock of my hard Heart, that it may kindly flow forth in Tears for thee, as thou didst overflow in Tears of Blood to ransom me.

Open the Grave of my dull and earthly Soul with thy Almighty power, and enliven the dead therein, even all my Powers and Affections, that abundance of holy Thoughts may rise out of it in Thankfulness for thy Passion; with multitudes of Praises for my Redemption.

Shake the Earth of my Heart with Terror at the approach of every sin; that I may die, rather than commit one known wilful sin against thee more.

Blessed Lord, enclose my Soul now in that Heart of thine, which was opened with the Spear for me.

There I delight to dwell, for I have desired it.

There will I live, and suck Life, and draw Salvation from thee.

68 The Humble Penitent,

Thy wounded Heart is my Sanctuary, my comfort in Sorrow, my refuge in Trouble; here let me live and dye, and be secure for ever.

I desire nothing but thee, I languish after none but thee, all satisfaction lies in thee.

I desire to creep into this hole of the Rock, and there to lie close with intimate individual adhesion to thee, with fulness of love and obedience.

O nourish me in it, fill me with that love which made it, and I will return it all in thanksgiving and love unto thee.

Additional Devotions for the Evening.

O Blessed Jesus, by the eye of Faith I now behold thee dead upon the Cross for me; and see good *Joseph of Arimathea*, thy holy Mother, and *St. John*, coming to take thee down from the same: Among whom, I also by Faith desire to come, upon the Ladder of holy Thoughts, with the shroud of my Heart to receive thee.

O

O give me the myrrh of Mortification,

The bitter Aloes of sorrow for my sin,

And the odour of Divine Virtues,
to present and embalm thee with.

O that I had Tears to wash thy sacred Body, all begored with Blood and Spittle for me.

O that I were but gratefully sensible of thine unspeakable love in all thy sufferings!

As these good men did draw out the Nails all begored with Blood, be pleased to draw out all the nails of Sin which lye in my Body, corrupting my poor Soul.

Fetch out all my Corruptions, though thou rent and tear me in the cure.

Thy wounded Shoulders and rent-ed Hands were ript from the Cross; so fast did the bloody Nails and thy love above all, fix thee thereunto.

O dear Lord, loosen me quite from the World, and from every vain affection that would withdraw my Heart from thee.

70 The Humble Penitent,

O fix the memory of thy Sufferings in my Heart, and my Heart fast unto thee.

As thy Servants took thee down in their Arms, vouchsafe to receive me into thine.

Methinks I see thee laid in thy Mothers lap while they shroud thee;

Dear Lord, I lay down all my affairs in the lap of thy Divine Providence, desiring to rest sweetly, thankfully, and most contentedly in all thy Dispensations towards me. I resign my self, my Soul, my Estate, my Friends, and all that I am, or have, unto thee. Thou hast bought and redeemed me to be thine, and thine only will I be for ever.

Make me to spend hours and days in contemplating thee, and thy miraculous sweetness; to *vapor* away in acts of Love, Adoration, and Thankfulness to thee for this thy redeeming Love unto me.

And now, dear Lord, I see thee taken away to thy burial also, and laid in a new Sepulchre.

O make me a new Heart, and take thy repose in the same.

I see thee buried for me ;

O bury all my sins in the Grave with thee.

And thou, who wert in that night of Sorrow before thy Death in thine Agony, at Prayer for me in the morning, condemned the Third hour, crucified the Sixth, dead and pierced the Ninth hour, and taken down from the Cross at Even-song ; who wast now buried for me, have mercy upon me, give me grace daily and duly to apply the same unto my Soul, as being my only Help, Health, and Remedy, for in thy Merits, Death, and Passion, is my only hope of Salvation.

Therefore let my Life be hid with Christ in God.

Let me count all things but dung to gain thee.

For whom have I in Heaven but thee, O Lord, and there is none upon Earth that I desire in comparison of thee.

Compline, or Prayer before Bed-time.

HAVING now, dearest Lord, passed this day in health and safety by thy Divine Providence, I give thanks unto thee.

Blessed be thy holy Name for any good I have done, or for any evil I have left undone; since it was by thy Grace only that I performed any good or did forbear any evil.

Blessed be thy Name for thy Mercies received, for thy Judgments escaped, and thy Goodness enjoyed this day.

O let not my days consume in vanity, nor my years in trouble, but let every day add some knowledge, some practice, and some virtue to yesterday.

Holy Father, I beseech thee by the Merits of thine only Son, to pardon me the sins of this day; and take me now and ever into thine Almighty Protection.

O that thou wouldst visit me with the visitation of thy Saints; O that thou wouldst shew me the felicity of thy chosen!

chosen ! O that thou wouldst open mineeyes in the visitations of the night. O that thou wouldst give me Songs in the night, that I might never cease day nor night from praising thee.

O that while mine Eyes sleep, my Heart might always wake unto thee.

O fill me with love, fill me, O Lord, with the most inflamed love that ever any of thine had unto thee.

O that I had all the love of all thy Saints and Angels comprised in my Soul to poure it out unto thee.

Lord, thou hast not denied thy Blood to redeem my Soul; do not, O do not deny me thy love to replenish it.

I desire to empty it of every thing else, fill it with thy self for ever. That as of thy fulness we have all received; of the fulness of my love thou mayst receive such a full obedience and duty, that I may be thine, and only thine for ever.

O make me to think upon thee in my Bed, and to remember thee when I am waking.

Let my first and last Thoughts, yea, let all my Thoughts be of thee, and

and let thy Blessing, most blessed God, be now and evermore upon me.

O make me to be early up at my Prayers and Praises unto thee. *Amen.*

A Prayer for Lent.

MOST Holy, and ever Blessed Lord Jesus, who didst Fast forty Days and forty Nights for me and all thine, to teach us that Prayer and Fasting were necessary Fortifications against the Assaults of the Devil, and all his Temptations, as also, to satisfy for all our Excesses by Intemperance, and for all Deficiencies in our Retirements and Prayers; I adore thy Goodness, and humbly implore thy grace and acceptance of my Humiliation before thee these forty days which I now enter into and continue in, in memory of, and conformity to thee.

I offer up this Holy Time, in honour and love of thee, in imitation of thy Saints, in obedience to thy Church, in sorrow for my Sins; as an Act of Indignation against my self

self, in hearty Confession, that I am not worthy of the least of thy Mercies; to deplore my Weakness, to implore thy Assistance, to lay before thee all my Wants, to beg thy Supplies, to meditate upon thy Life, Death, and Passion, and to be thankful for the admirable work of our Redemption; to shew thee my Wounds, and to creep into thine for cure; to judge, condemn, and deny my self, that I may not be judged, condemned, and denied by thee. I correct my self, that thou mayst spare me; I abhor my self that thou mayst pitty me; and I desire to dye to the World, to live with thee. I desire not only to fast for Sin, but above all from Sin; so to meditate upon thy Life, Death, and Passion, as to make most grateful returns of Love and Obedience. In serious care to imitate all thy Virtues, truly conforming my self to all thy imitable Perfections. Since if our Humiliations produce not these effects, it may well be suspected they have more of formality, humour or hypocrisie, than true sorrow and integrity.

There-

76 **The Humble Penitent,**

Therefore I earnestly crave thine Almighty Aid and Grace for my sincere performance.

Help me, dear Lord, to search and try my Heart; to discover, discern, and eradicate all my sins; to empty my self of all vanity; and do thou plant in me true sanctifying Grace and constant Piety.

Help me to overcome all my Infirmities, and especially those which by my corrupt Nature, careless and evil Customs, inadvertency or condition of Life, I am most subject unto.

Help me also, dear Lord, to make worthy Preparations for the holy Sacrament, that having chastised my self in this time of willing and obedi-
ential Humiliation, I may come out so cleansed, healed and restored by thy Death and Passion, that I may partake of all the Joys of thy glorious Resurrection.

Give me therefore, I beseech thee, blessed and happy opportunities of Retirement and Introversion, with the grace of profitable Meditation, and a lively Faith for effectual Application.

cation. Give me the blessing of health and strength to perform the same, make me so earnestly to implore all thy Graces as to attain them; so to deprecate thy Judgments, that thou may'st ever withhold them; deliver me from all vain and sinful company, from great disturbances, and from all distraction that may impede my duty to thee.

Give me a discerning Spirit, that I may know the duties of my calling, that I may neither be negligent of it, nor too solicitous in it. Give me opportunities of doing good to all, but especially to those of the Household of Faith, for both the Will and Power comes from thee.

Make me a Comfort to the afflicted, a help to the poor and needy, an encourager and example of Virtue, a discountenancer of Vice, a meet help for my individual Relation in all things, but especially in the best.

Help me to bear Injuries patiently, to take contradictions easily, to forgive all freely. Make me a true, a prudent and a faithful friend, a kind Neigh-

78 **The Humble Penitent,**

Neighbour, a good Master (or Mistress) in my Family, liberal to the Poor, and truly loving to my Relations.

Tender and compassionate, meek, humble and courteous to all. Make me as much to honour thee, as ever I have dishonoured thee ; as much to please thee as ever I have displeased thee.

O that thou wouldst make me a great Instrument of thy Glory ; and though without any Grace I can do nothing, enable me so, that I may experimentally say, and evidence to all the World, that through thy Grace I can do all things. That thy strength may be seen in my weakness, and that from the greatness of my Sin and Misery, the greater Glory may arise to thine infinite Goodness and Mercy.

Lord, do thy Work of Grace speedily and mightily upon me, and make thy Servant unalterably constant in thy Faith and Service; to which end, bless all the means of Grace unto me. Let my private Devotions so fit and prepare me for thy publick Worship, that all thine Ordinances may be profitable

fitable to me, that so by thy Grace derived from them, my whole Life may be acceptable in and through my blessed Lord and Saviour.

A Daily Thanksgiving.

I Praise thee for Electing me before all time,
For Creating me in time,
For Redeeming me in the fulness of time ;

For all the Parts and Myſteries in my Redemption.

For thy patient forbearance of me ſo long a time ;

For giving me a time to Repent, and Repentance in that time ;

For Juſtifying me in thy good time,

For my Sanctification at all times,

And for my Hope of Glorification when time ſhall be no more.

I praise thee for thy wonderful mercy in preſerving me from a thouſand-fold Dangers, Miſeries, Diſeaſes, Falls, and Troubles, which without thy Mercy had befallen me.

For delivering me from thoſe Calamities I have ſo particularly feared, and ſo much deſerved. For

80 **The Humble Penitent,**

For delivering me out of all the mire of Iniquity, and those sinks of sin in this evil World, which without thy Grace and Mercy I had fall'n into, and perish'd in; if thou hadst not snatched me as a Fire-brand pluck'd out of the fire.

For all the blessings of thy Bounty which we daily receive from thy mercy.

For thy supply to me in all my Wants.

Thy relief in all my Necessities,
My Comforts in all my Sadness.

For the kindness, affection, ability, support and comfort of my dear H.

For preserving him in Health and Safety.

For thy miraculous preservation of us from the late Plague, in time of imminent danger.

For keeping us from drowning, and from all hurt and loss by fire.

For preserving us from falls, fractures of Bones, dislocations, hurt, or loss of any of our Members, or Senses.

Above all, I praise thee for making me a Member of thy Holy Catholick Church,

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Church, and the satisfaction I enjoy therein.

For the miraculous preservation of the King, and thy wonderful Restoration of thy Church.

To some degree of its wonted Glory,

To a full degree of thy saving Truth,

And to a peaceable Possession of our ancient Priviledges.

For the joy of thy Courts in the beauty of Holiness,

For the comforts of all our solemn Assemblies,

For an able, pious, and learned Clergy.

For a willing, obedient, and conformable Laity,

For the glory of our Festivals, and all the glorious Mysteries contained, commemorated, and reduc'd to practice in them.

For our Weekly, Monthly, Quarterly and Yearly Fasts; in our Fridays, Eves, Embers, and Lent;

For the excellent uses designed in them.

For

82 **The Humble Penitent,**

For the unspeakable benefits derived from them,

By giving us (in holy abstinence,)

Life to our Prayers,

Light to our Understandings ;

Vigor to our Affections,

Wings to our Devotions,

Examination of our Consciences,

Sorrow for our Sins,

Acts of penitence for them, and

Enmity against them.

I praise thee for our excellent Liturgy, containing penitential Confessions,

Effectual Absolutions,

Charitable Intercessions for all,

Invoking thy Mercies,

Deprecating thy Judgments.

I praise thee for the Tears, Sighs, and Groans of our Hearts, Souls and Spirits at our Prayers, to the delight of God, and the joy of Angels.

For the Musick of our Songs and Praises,

For the Harmony and unity of our Versicles and Responsals,

For our strong, loud, powerful Cries, to importune thy mercy.

For

For our soft, silent dropping *Tears*
to move thy pity.

For our Regeneration in Baptism,
Our Renovation in the Eucharist,
Our daily growth and comfort in
the means of Grace.

For our comforts and increase of
grace in the Seals of Salvation.

For the Infallibility of thy Holy
Word.

For thy Judgments denounced
therein to keep us from sinning,

For thy saving promises to keep us
from despairing.

For thy Righteous Laws, Glorious
Attributes, wonderful works, and all
the ways of thy divine Providence,
making our faith and dependance
strong in thee.

I praise thee for the great delight
of the Mosaical part of thy Word,
shewing us thy Wonders, Laws and
Ordinances, enrich'd with thy second
Covenant, which was believ'd and
depended on by all thy holy Patri-
archs.

I praise thee for the Historical part
of thy Word, declaring to us thy
Wisdom,

84 The Humble Penitent,

Wisdom, Power and Providence, in the Oecumenical Government of thy Church and People, both under Judges and Kings; making Monarchy to succeed Aristocracy, because far exceeding it.

I praise thee for the History and Patience of *Job* ;

For the Poetical part of thy Word,
In the Melody of the *Psalms*,

The Instructions of the *Proverbs*,

The mirror of Vanity,

The transporting Raptures of the *Canticles*,

The melting Lamentations for our Sins, and thy Judgments.

I praise thee for the stupendious Prophetical part of thy Word, whereby we are filled with wonder at the mysteriousness of thy Prophecies, and raised to exultation in seeing their Accomplishments.

And for all those heights and depths not yet revealed, but still obscure, is thy Wisdom, Power, and Majesty to be reverenc'd.

By which springs of Glory thou hast made all our fresh springs to arise in thee.

But

But if in thy Law and Prophetsthy Gospel lay concealed, how glorious in thy Gospel, that brings us a Saviour, by whom thy Law is fulfilled, and thy Prophecies revealed?

I praise thee therefore with intense and fervent praises for thy glorious Gospel above all, which brings us the tydings of a Saviour, sent from Heaven to redeem and restore lost, undone, and fall'n man.

I praise thee exaltedly, most holy Father, for my dear and blessed Saviour,

For his Miraculous Incarnation,
Joyful Birth, sharp Circumcision,
Glorious Epiphany, painful and
concealed life until his Baptism.

I praise thee for his Prophetical Office then taken and executed, in his Sermon of Salvation, excellent Precepts, gracious Promises, Miracles, Prophecies and works of Mercy.

For all his hard Labours, Travels on Foot, Watchings, Tears, Fastings, Prayers, and humble life of pain and poverty for our example and encouragement therein.

For

86 The Humble Penitent,

For his Priestly Office in his Life-giving and all-saving death ; where-
in he sacrificed himself for the Sins of
the whole World, and even for me,
as if there had been no other.

I praise thee for his Kingly Office
manifested in his Almighty Resurre-
ction, Triumphant Ascension, Regal
Session at the right hand of God, and
his Intercession for us.

For the glorious descent of the Ho-
ly Ghost at *Pentecost*.

For the blessed presence, residence,
and assistance of the same spirit upon
thy holy Church throughout all Ages.

For the knowledge of an incom-
prehensible Trinity in an undivided
Unity ; thy Name be blessed and
praised for evermore.

I praise thee also for the Glorious
Acts of the Holy Apostles.

For the propagating of thy Church
by them.

For the riches of Wisdom, and the
sacred Mysteries that lye hid in their
Epistles.

The humility of their Lives,

Their

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Their Courage and Patience in
Suffering,

Their Charity in Forgiving,

Their powerful Declamation a-
gainst Vice,

Their Practice of Virtue,

Thy Spirit of Truth in all.

And for that Map of the Cœlestial
Canaan in the all-bright and glorious
Revelation, thy Name be blessed and
praised, both now and for evermore.

Amen.

I praise thee also for the successful
Ministry of thy Word in all Ages since;

For the Learning of the Fathers,

The Holiness of their Lives,

Their Zealous Devotions,

For the Tears, Watchings and
Prayers of all Christians,

For their Patience in Suffering, and
Courage manifested in the Primitive
Times,

For thy saving Truth shining more
or less in all times,

For the excellent Preaching of thy
Word in our times,

For the co-operation of thy Spirit
with it,

E

To

88 **The Humble Penitent,**

To the awakening of our seared
Consciences,

The melting of our hard Hearts,
To the dividing between the Soul
and Spirit, the Heart and Reins.

For the discovery of our Sins,
The quickning of our Spirits,
The fear of thy Judgments,
The hope of thy Mercies,
For the Reformation of our Lives.

I praise thee also for all those who
have benefited me by their Writings,
Sermons, Discourses, Prayers, Books,
Rebukes and Advices, and for all other
helps unto Heaven.

I praise thee for all thy sanctified
Afflictions, to chastise my Rebellions,

For all the unkindness of my Friends,
ingratitude and contempt of Enemies.

Thereby to wean me from the
World,

Scoure me from my rust,
Refine me from my dregs,
And unite me closer unto thee,
For raising me up many Comforts
and Friends,

I neither deserved nor thought
upon,

For

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For giving me the Grace of Penitence ;

The super-exalted Love of a Redeemed, and the Care and Piety of a regenerated Person.

For upholding me from falling,
For lifting me up when I was down,
For strengthening me in my weakness,

For confirming me in goodness,
For the Conversion of all Sinners,
For thy Patience in waiting for their Conversion,

For thy Pardon of the Penitent,
For thy Justice on the Obstinate,
For thy preventing and initiating Grace,

Thy illuminating and co-operating Grace,

Thy restraining and restoring Grace.

Thy renewing, assisting, and quickening Grace,

For thy many great, strong, loud calls by thy Judgments,

For thy soft melting whispering calls in our Consciences, to turn unto thee.

For alluring us by thy Word, read and preached,

90 **The Humble Penitent,**

Thy Mercies and thy Judgments,
Thy Divine Inspirations,
The stings of our Consciences in
Sinning,

The Humility and Fear of a par-
doned Person,

For making Sin bitter unto us,
The Burden intolerable,

I praise thee for giving us an hun-
ger or thirst after Righteousness.

For any power thou givest us to do
Good works, and for thy blessing up-
on those we do.

For a good and right understanding,
A ready unloosed Tongue,
A clear apprehension, and a little
comprehension of Divine things.

A serviceable Memory.

An obedient will at any time to
thy calls.

For giving me a great love to thee,
my Friend in thee, mine Enemy for
thee.

For the comfort and delight thou
givest me in my Prayers and Praises.

For the fidelity of my Friends,
The love of my Neighbours,

The good acceptation thou givest
me with all kind of persons.

For the Interest thou givest me in
the Souls of men.

For any love, care, or Conscience
that is in my Servants.

For giving me a Heart to pardon
mine Enemies.

For the gratitude thou dost enable
me to pay to my Friends.

For my Compassion of others, and
theirs on me.

For giving me grace to leave the
World a little, before I was by thy
Judgments forced to leave it altoge-
ther.

I praise thee for all the Ministry of
Angels:

For my Guardian Angel.

For all the faithful departed.

For thy great Graces given unto
them.

Their good example given to me,

For the suffrages and Prayers of all
Saints.

For my Communion with them,
and with all those who are at Prayers
with me now in this holy hour.

92 **The Humble Penitent,**

For the large capacity and extent of my Soul, that can be in **Union** with all Ages past, present, and to come, Worshipping, Praising, and Adoring thee.

For enabling me so to rejoyce in thy Glories, to dilate upon thy Excellencies, to delight in thy Service, so as if all our affections were united in one holy individual oblation of our Souls and Bodies unto thee ; As if all Souls were in one, and one so in all, that we could never more be divided from thee ; nor cease from the Love and Service we bear unto thee, nor be separated from each other in thee.

I praise thee for preserving me from all Perils and Dangers, either by Day or Night.

For that portion of Health I now enjoy.

For the contentedness and thankfulness thou givest me in all Estates.

For all the necessities of this Life.

Healthful dwelling, quiet, safety, plenty of Food and Raiment.

For all the Retirements and happy Opportunities thou givest me, of
Read-

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Reading, Praying, and injoying thee.

For assisting me to overcome (in any measure) any of those great Infirmities I am subject to by nature.

For all thy gifts of Grace and Nature, infused or acquired, attain'd by study or experience in the World.

For any good use I make of them.

For all thy wonderful Mercies to me and mine, blessing us in all good things.

For thy great preservation of us in many dangerous Journeys, and deliverances out of very many great Troubles, which my Soul recounteth unto thee.

For all these and for all other thy Mercies, known or not known, manifest or secret, willingly or unwillingly received, I praise thee, I bless thee, I give thee thanks, and I desire to praise, bless, and give thee thanks all the days of my Life.

What am I that thou shouldst look upon such a dead Dog as I am?

What reward shall I give unto the Lord, for all his benefits towards me,

94 **The Humble Penitent,**

especially in that he hath spared and
forborn me until now ;

Holy, holy, holy, thou art worthy
to receive Honour, Worship, and
Praise, now and for evermore. *Amen.*

A Prayer for Christmas-Day.

Holy Jesus, who being infinitely
higher than the Heavens, didst
condescend to look on the Earth, to
come down, and visit us, with the
saving Presence of thine Eternal God-
head, clothed with our Manhood in
the Virgins Womb ; let this miracu-
lous Grace of thine effect another mi-
racle in me ; let it raise me by the
inspiration of the Holy Ghost, and
change me by a new Birth, and exalt
me to a Divine and Heavenly Life,
that I may forsake the World, and
live unto thee. O thou who didst
assume thy Body and Soul for me,
that we might be Members of thy
Body, and of thy Flesh, and of thy
Bones ; unite me unto thee, make
me sensible of thee my Head, fill me
with the Joy of thy Nativity, and
give

give thy self unto me, who wast born for me; that I may be thine, and my beloved mine, for evermore.

O Eternal Glory of the Father, veil'd over with mortal Flesh, remove the veil from off my Heart, clarify my understanding, and draw me near unto thee; that I may know the mystery which was hid from Ages and Generations, but is now revealed for our Glory. Receive me to thy self, make me one with thee, and be thou more dear unto me than all the World.

O thou who didst vouchsafe to dwell in the dark Cloysters of a Virgins Womb, thou who didst vouchsafe to close thine Infinity within the confines of Humane Shape, and advance our Humanity to the Throne of God; Prepare the Temple of my Soul, make it bright with Knowledge and Wisdom, come and dwell in my Understanding, take possession of my Will, reign within my Heart, let thy Scepter of Righteousness be exalted over me, and become the rule of my Thoughts and Actions.

96 **The Humble Penitent,**

O reign over all the World, and let the Righteousness and true Holiness wherein thou delightest, prevail and prosper in the Earth, let the Souls be saved which thou hast redeemed. *Amen. Amen.*

A Prayer for Easter-Day.

ETernal Son of the eternal Father, who wast a Man of Sorrows, and art now the Lord of Joys, look down from Heaven thy dwelling Place, upon me thy Servant, who rejoyce in thy glorious and blessed Resurrection. Thou hast broken the Bars of Death and Hell, for it was impossible that he that was innocent should be holden of them: Thou hast broken down the gates of the prison of the Grave, because thou hast satisfied thy Father's Justice. He knew thy ability and therefore he trusted thee with so great a debt. He knew thy Power, and therefore did commit so weighty an Imployment to thy sacred Hands. O cause me to know thee my Saviour, to be the Son of God by this glorious Resur-

Resurrection. Let it quicken me, and raise me up, who am dead in Sins and Trespases.

Our Surety has paid the debt, and is come abroad, let all the Earth rejoyce, and be glad in him. Sing O Mountains, and break forth into singing all the Vallies in the World; for our Redeemer and our Saviour hath conquered Death, Hell, and the Grave. Let the Light of his Resurrection transform the World into Heaven, and turn the WilderNESS into Eden, let it restore a better Paradise than the old one unto us. Let the power of his Resurrection quicken all the dead in Sins, and convert all the Kingdoms upon the Earth, and make them the Kingdoms of the Lord and of his Christ wherein Truth, and Peace, and Righteousness may reign for evermore.

O my Soul, thy lover and thy friend that was killed, dead and buried, is alive, and is able to save unto the utmost all them that come to God through him, seeing he ever liveth to make Intercession for us. He, by
and

98 **The Humble Penitent,**

and for whom the Worlds were made; loved thee to the death. O let this Love enflame thee, and turn thee all into Love; and let the love of God which passeth all understanding, possess thy Soul and Body for ever. Let the love of Christ constrain thee to forsake Iniquity; and to esteem nothing easie, honourable or delightful, but that which is so to him. Love all that he loveth, hate all that he hateth.

O Jesus, the love and life of my Soul, be thou my soveraign Lord and Friend, my only Treasure and Possession; be thou my Wisdom and my Glory, my Kingdom and my Crown, my Life and Blessedness; be thou all in all to me, Let thy will be my will, and thy pleasure mine. As thou camest to do the Will of thy Father, let it be my Meat and Drink to do thy Will, to glorifie thy Name, and finish the work which thou hast given me to do. O give me the Image of thy Soul, and let the same mind be in me that was in Christ Jesus, both towards thine Eternal Father, and towards all thy Creatures. Let me despise

spise all the Vanities which thou didst
 condemn, that I may enter into thy
 Joys, and live in Communion with
 thee for ever. *Amen.*

A Prayer upon the day of Pentecost.

O Lord, my Light, my Life and
 Confidence, my Love, and my
 only Happiness; I place my whole
 hope and trust in thee. I now expect
 from thine infinite Bounty thy Holy
 Spirit, which thou hast promised in
 thy Mercy. O send out thy Light
 and thy Truth unto me. Thy Word
 is Truth, thy Spirit is Truth, thou
 O God, art the God of Truth. Inspire
 me with thy Truth, and make me to
 know the Truth; embrace, love, live
 in the Truth, believe and speak the
 Truth; serve, obey, and praise thee
 in Truth now and for evermore.

O blessed Jesus, all the Treasures
 and Joys thou gavest us in thy
 Birth, all the Mercies and Mysteries
 of thy Life, all the Benefits of thy
 Death and Passion, all the Victories
 and Joys of thy Resurrection, all the
 Triumphs

100 **The Humble Penitent,**

Triumphs and Places thou givest us in thy Ascension, all the advantages of thy Session and Intercession, are lock'd up and seal'd in this promise of sending the Holy Ghost. Till he unlock and open these Treasuries to us, till he illuminate us in, and fit us for them, till he reveal and apply them to us we cannot enjoy them. O send thy Spirit then into us, and seal all thy Mercies by him upon us, now and evermore. *Amen.*

*Confession of Sin, out of Bishop
Andrews.*

I Confess, O Lord, that I was shapen in Wickedness, and in Sin hath my Mother conceived me;

That I was brought forth in Uncleanneſs,

That I am a Root of Bitterneſs,

A wild Vine of Sodom,

A Branch of the wild Olive,

A Child of Wrath, a Vessel of Dishonour.

My Heart is rebellious like a starting Bow,

My

My Throat an open Sepulchre,
venting folly,

My Lips so polluted, that my
Tongue talketh nothing but Vanity.

Mine Eyes and my Tongue uncir-
cumcised.

I have a Fore-head of Brass, and a
Neck of Iron.

My Hand slow to do good, and
my Feet swift to do evil.

I have sin'd against thee, O Lord,
and trespassed in thy sight, not fear-
ing thy Majesty.

My Sins are in quantity large, of
long Continuance, from my Mothers
Womb, deep, heavy, like a Burden,
like Lead, reaching to Heaven with
their Cry.

Many in number like the Stars.

More than the hairs of my Head,
or the sands of the Sea, oftentimes re-
iterated, as a Fountain casting out
Waters, till they become as a Habit,
as red as Scarlet and Crimson.

For I am sold under sin, I sin till
they become natural to me, like the
Æthiopian's Skin and the *Leopards*
Spots.

In

102 **The Humble Penitent,**

In quality Sins as strong as Cords,
and Cart-ropes , gaining nothing
thereby,

For a handful of Barley and a little
Bread,

Committing Sin with greediness,
Sin upon Sin, with impudence, not
being ashamed, knowing it to be Sin.

Giving offence thereby, unthank-
fully like the Dog to the vomit.

Like the Sow to the mire.

Therefore, O Lord, because thou
art just, and thy Judgments true,

I do (or may) reap the fruit of
my Foolishness ;

For what fruit have I in those things
whereof I am now ashamed ?

My days are consumed in Vanity,
and my years in the bitterness of my
Soul, and now there is no health in
me, because of thy Displeasure, nor
any rest by reason of my Sin.

My Heart trembleth also for fear
of thee, and I am afraid of thy Judg-
ments.

I feel bitterness beyond the bitter-
ness of death, for ever forsaking thee,
or being forsaken by thee.

Woe.

Woe unto me rebellious wretch for
so doing, by which I become so vile,
I loath and abhor my self.

I have roar'd for the very disquiet-
ness of my heart,

And what shall I now say, or how
shall I open my Mouth?

What shall I answer, seeing I have
done these things?

Miserable man that I am, who shall
deliver me from the body of this
Death?

When I have not what I can far-
ther say or do, this only remaineth,
this is my last refuge, that I direct
mine Eyes unto thee.

Out of the deep have I cried unto
thee, O Lord, Lord hear my voice.

If thou Lord should'st be extream
to mark what is done amiss, who may
abide it.

Enter not into Judgment with thy
Servant, for in thy sight shall no man
living be justified.

Wherefore, O Lord, I appeal from
thee unto thee,

From thee a just Judge, to thee a
merciful Father.

From

104 **The Humble Penitent,**

From the Throne of thy Justice to
the seat of thy Mercy.

O Lord, be pleased to admit of this
Appeal ; if thou do not, I perish, and
carest thou not that I perish, who
wouldst have all to be saved, and
none to perish?

I am thine, O save me.

Despise not the works of thine own
hands, who hatest nothing that thou
hast made.

I am thy Servant, the Son of thine
Hand-maid.

I am called by thy name, I am the
price of thy Blood.

O spare thy Workmanship, spare
thy Child.

Thy name, the price of thy Sons
Blood ;

But I am a Sinner, and God bear-
eth with Sinners, be pleased to bear
with me, and remember of what I am
made.

Remember that I am but dust,
Frail flesh, light wind, loose dust,
and wilt thou, O Lord, break a Leaf
driven to and fro by the Wind, wilt
thou pursue dry Stubble?

Be-

Behold, O Lord, though I have sinned, I humble my self before thee.

Spare the humble and contrite,

David spared *Shimei* that railed on him, and *David* was a man after thine own Heart, therefore do thou spare me.

Ahab forgave the King of *Assyria* his Offences upon his Humiliation.

Was there ever King of *Israel* so merciful as thou art?

Thou therefore, whose very nature is to have mercy, have mercy upon me, spare me and be not angry with thy Servant for ever, but for the sake of Jesus Christ, turn away thy wrath from me, and be reconciled to me.

Accept the sacrifice of a contrite Heart and greived Soul, a wounded Spirit, a troubled Conscience, pity me and spare me, though I have so grievously sinn'd against thee.

It hath ever been thy practice to be merciful,

They trusted and were not confounded.

Thy Mercies have been ever of old.

When

106 **The humble Penitent,**

When I look at the Generations of old, I see never any trusted in thee and was confounded, and thou never didst despise those that called upon thee.

Remember thy Word unto thy Servant in which thou hast caused me to hope.

Thou hast blessed the man that trusteth in thee, my whole trust is in thee, let me never be confounded.

Thy Mercies, O Lord, are comfortable better than Life, many, plentiful, and tender, superabundant, wonderful and infinite, preventing us, following us, compassing us, pardoning Iniquity, Transgression, and Sin.

Thou art the Father of Mercies.

Thou sparest when we deserve Punishment, and in thy wrath thinkest upon mercy,

Gently correcting, in the midst of wrath remembering mercy.

It being of thy mercy, that we are not consumed.

O how dost thou wait, to have mercy upon us! with thee is plentiful Redemption.

And

And thy mercy and thy pardon extendeth not only to small Sins and Sinners, but those that are great ;

Such as *Peter* who forswore thee ;
Such as *Paul*, who blasphemed thee ;
To the Thief on the Cross ;
To the Adulterers *Mary Magdalen* ;
To *David* and to *Manassés*.

Thou biddest those that have play'd the Harlot with many Lovers, return unto thee.

And all those are recapitulated and summed up by thy holy Spirit, for comfort and assurance of thy mercy to us also in Jesus Christ.

In whom thou hast given us great and precious promises, and in whom all the promises of God are *Yea* and *Amen*.

Therefore Jesus, thou Son of *David*, have mercy upon me.

And by thy name Jesus be a Saviour to me.

Lord, do not so remember my Sins, as to forget thine own Name,

But hear me, forgive me, interceed for me.

108 **The Humble Penitent,**

O reconcile thy Father to me ; say
unto my Soul, I am thy Salvation.

Where Sin hath abounded, let
Grace superabound.

God hath concluded all under Sin,
that he might have mercy upon all.

O blessed Lord, thy Son my Savi-
our Christ once suffered for Sin, the
just for the unjust: he came not to call
the Righteous, but Sinners to repen-
tance.

He bids all that labour and are
heavy laden, come unto him, and
therefore, most holy God, blessed Je-
sus, receive me, have mercy on me,

Justifie me freely,

Sanctifie me effectually,

Cleanse me thorowly,

Receive me graciously into the
arms of thy protection and unspeak-
able mercy, and secure me from all
mine Enemies, visible and invisible.

Deprecations out of Bishop Andrews.

O Lord, rebuke me not in thy
wrath.

Cast me not off for ever.

Cast me not away from thy pre-
sence. Hide

Hide not thy face from me.

Forfake me not, put me not to shame, O turn away reproach.

Let not mine Enemies triumph over me.

Deliver me not over to their will, preserve my life from them.

Deliver me, O Lord, from hardness of heart, from impenitence.

From grossness, dulness, and deadness of Spirit.

From all impudence, or over-bold confidence.

From a fear'd conscience, and a dull reprobate mind.

From the sin unto death, the sin against the Holy Ghost.

From all superfluity of naughtiness.

The weight of Sin, the lusts of the Eyes, and the pride of life.

From all wicked and vain desires, hurtful,

Vain, unprofitable, foolish, and sinful Thoughts.

From desire of vain-glory, or enduring it.

From lying Lips, and a deceitful Heart or Tongue.

From

110 **The Humble Penitent,**

From hands stretched out to covetousness.

From Feet swift to do evil, from Eyes or Ears,

Open to vanity or destruction.

From errors or blindness of Judgment, inconstancy of Mind, sinful words and actions, envy, hatred, rancour, malice, and revenge,

Good Lord, deliver and preserve me for ever.

Root out of me all prophaneness and superstition, pride and indecency,

Anger and contention, swearing, cursing,

Violent passion, inordinate affection,

And cleanse me from all my corruption, deceit, fraud, lying, flandering, envy and malice.

Take from me all Gluttony and Intemperance.

Give to me the virtue of Abstinence and Temperance.

Take from me the spirit of uncleanness,

Give to me the love of Chastity.

Take

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Take from me all love and desire
to this vain World,

Give to me the love and desire of
Heaven,

Take from me all perturbation of
Mind,

Give to me a contented Mind,

Take from me the heat and vio-
lence of Anger,

Give to me the Spirit of Meekness
and true Humility,

Take from me all immoderate
care of this Life,

Give to me the constant care of
Eternal Life.

Give to me all Spiritual Joy,

Take from me all sinful Joy,

Take from me all haughtiness of
Mind,

Give to me compunction of Heart,
Humility,

Good Lord deliver me.

In all my Prayers hear me,

In all my Thinkings, Speaking,
and Writings,

Inspire, instruct, and direct me,

In all my Infirmities, pity and help
me.

F

Out

112 **The Humble Penitent,**

Out of all temptations deliver me,
From all falls, fractures of bones,
Dislocations, noisom and grievous
Diseases,

Good Lord deliver me,
From all dangers of Fire and Water.
From thy Wrath and everlasting
damnation,

Good Lord deliver us.
And let thy grace, mercy and blessing
be now and evermore upon us.

Intercessions for all Mankind.

I Beseech thee, O Lord, for the Con-
version of Turks, Jews and Hea-
thens, to the Truth.

For all Christians,
That they may be strengthened that
stand,

That they may be converted that
are in error ;

For the Churches throughout the
World ;

That they may be united in Reli-
gion ;

For our Church, that whatsoever
is amiss in it may be amended.

For

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For the Kings Majesty, and his prosperity ;

For all Christian Kingdoms ;

For ours, and each part of it ;

That it may flourish in peace ;

For the Clergy, that they may teach and live well.

For Wisdom in the Council,

Integrity in the Judges,

Strength in our Armies,

Discretion in the Magistrates,

Obedience in the People.

The Prosperity and good Success of Merchants, Husbandmen, Artificers and Tradesmen, that they may live carefully and honestly in their Vocations.

For the prosperous Education of Youth in our Universities and Schools, and other parts of the Kingdom.

For our Parents, Kindred, Friends, Benefactors, and Neighbours.

For those of whom we have the charge committed to us, either in Church, Commonwealth, or Families.

For our Enemies, especially those that hate us without cause ; that God would convert them.

114 **The Humble Penitent,**

For those that commend themselves to our Prayers; and those whose Affairs and Troubles will not suffer them to pray as they ought.

For those who are in Affliction of Body or Mind ;

In danger, or want ; in Prison, or condemned to Death.

For those that excell in qualities of Mind, in strength of Body, in abundance of Wealth,

That they exalt not themselves above their Brethren, but do good with their Gifts and Advantages.

For those which undertake any notable Action, which may redound

To the Glory of God,
The Peace of the Church,
The Honour of the Kingdom.

*A Christians Dedication of himself
unto God.*

I That am a wretched Sinner, here personally appearing, and prostrate before the Presence of the everlasting God, having in remembrance
the

the exceeding mercy of his great Goodness towards me whom he hath created of nothing, preserved, sustained, and loved, when I was most unworthy of any thing, whom he hath of his incomprehensible Clemency so often invited to repent; and whose conversion and amendment he hath so patiently expected; as also having in memory, that at the day of my Baptism, Christning, I was so happily and holily vowed and dedicated unto my God to be his child, and to live in his continual service, grieve, that contrary to the profession then made in my name, I have often displeased his Glorious Majesty.

I have so many and sundry ways, so execrably and detestably violated my Vows, prophaned my sacred Promises, and employed my Soul to the service of the World, the Flesh and the Devil, that I have thereby despised the Graces, and contemned the Goodness of Gods Divine Majesty, and deserved everlasting perdition; but now at length recalling my self, and in all lowly Devotion and devout Obedi-

116 The Humble Penitent,

ence, here casting my Soul and Body prostrate before the dreadful Throne of his Justice, I acknowledge and confess, and I yield my self a most miserable wretched Sinner, guilty of that Death and Passion which Christ once suffer'd for me upon the tormenting Cross. But turning my self to the Throne of his infinite Mercy, and with all my might from the very bowels of my Heart, detesting the Iniquities of my fore-passed Life; I most humbly beg and crave pardon for the same, with an entire absolution from all my Sins, even for the precious Death and Passions sake of my Lord and Saviour; upon whom, as upon the only Foundation of my hope, I repose all my Confidence, and unto whom I promise and confirm again, I vow and solemnly renew the sacred Profession of Loyal Service and Fidelity which was made in my Name, and in my behalf unto him in my holy Baptism, renouncing unfeignedly the Vanities of this wicked World, the Lusts of my sinful Flesh, and the Suggestions of the Devil;

vil; and converting my self to my most gracious and most merciful God, I desire, deliberate, purpose and fully resolve to honour him, serve him, love him, and obey him; now and for ever hereafter, giving and dedicating to him for this end, the Powers of my Soul, the Affections of my Heart, and the Faculties of my Body, to be his faithful, loyal, and obedient Servant for ever, without un-
 saying, revoking or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost, to confirm me in this constant Resolution, and to accept of this my broken and contrite Heart, which he hath promised not to despise, entirely desiring his fatherly Goodness, that as he hath given me a Will to purpose, so he would give me Strength and Grace to perform all Holy Actions, through Jesus Christ.

A Prayer for acceptation of Acts of Humiliation or Abstinence on Fasting-Days.

Lord Jesus, who both by thy Word, and thine own Example, hast taught us to deny our selves, and by thy Apostle hast counsell'd us to judge our selves, that we be not judged of the Lord. I offer unto thee this Act of Abstinence, not out of a proud conceit of satisfying thy Justice by it for the least Sin, or meriting any the least favour at thy hand; but in a pure acknowledgment, that through my manifold Sins I am unworthy of so liberal an use of thy good Creatures, and even of the necessary sustenance of Life; in an holy revenge upon my self for former Excesses, thro' heedlesness or wanton Appetites; in an humble desire of bringing forth some Fruits worthy of Repentance; as also in honour of, and conformity to thy Hunger and Thirst, Abstinence and Austerity, voluntarily undergone by thee to expiate the Errors of our Excesses. Beseeching thee graciously to accept of me and mine, as thou usest

to do to those that love thy Name, and fear thy Wrath, and are displeased at themselves for having displeased thee, and that judge themselves to prevent being judged of thee. Purge and purifie our Humiliation and Abstinences, from all Hypocrisie, vain-glory and self-pleasing, and offer it to thy Holy Father, in the Union, and through the Merits of thy Holy Abstinences, for the averting of thy Judgments, and for procuring of thy Grace and Favour (for my self and others) to the bearing down of the Body, and the bringing of it into Subjection, to the crucifying of the Flesh, with the Affections and Lusts, for the disposing of my Soul to the more free Influences of thy Divine Grace, to fit me for Prayer, Meditation, and all other Blessings wherewith thou usest to crown the worthless Service of thy poor Creatures, infinitely beyond their Deserts, in such sort as shall seem good to thee, and be expedient for us, to thy Glory, and to the Glory of the Father, and the Holy Ghost, three Persons and one God, World without end.

Evening Thoughts and Exercises to Bedward.

The ADVICE.

DO not dare to go to Bed in such a State, with such a Conscience, in which you do not dare to die. For who can tell whether this Night your Soul may not be required of you. Having retired therefore, and set God before you, and your self before God, stir up your self to an Act of self-examination thus, or to this purpose.

The MEDITATION.

SEE, O my Soul, the day is past, the time of working is over, the Night is come and invites us to rest, our Life is one day shorter than it was in the Morning, and what if it be our last?

Our gracious Lord has given us this day to serve him, and what service have we done him, to work out our Salva-

Salvation in, and what have we done towards it? How have we spent this day, how has it past from our down-lying to our up-rising, to the first hour, the third, the sixth, the ninth, to the Evening, to this hour, where was each hour spent, and with whom, and in what Employment?

2. What were the considerable passages of each hour, what was done by us, what Devotions, Businesses, Recreations?

Have we ordered our Conversations aright to God-ward in the Exercises of Religion, Prayer, spiritual reading of this Book, or other good Books of Devotion, looking up to his hand in all things that befall us, both the good and the evil, directing all our doings to his Glory?

To our selves, in the Exercises of Prudence, ordering all our Affairs wisely; of Temperance, moderating our selves, Actions, Appetites, Affections; of Courage, both doing the good we had the Power and Opportunity to do, notwithstanding the difficulty; and the suffering evil that be-
woll
fell

fell us, bearing Afflictions, Pains, Losses, Injuries with Patience, and (as much as may be) with cheerfulness.

To others, in the common Exercises of Respects, Justice, Charity in our proper Duties, according to the special Obligations of our Relations, Callings, Offices, &c.

How have our thoughts been busied about wholsom good things, or vain, impertinent, sinful, dwelling upon such with Delight? Our Affections, have they been set on things above, or altogether on things of the Earth? Our Senses, how have they been disciplin'd, or have they been loose or wanton, wandring, especially our Eyes? Our Words, have they been few, discreet, gracious; or have they been light, vain, offensive, boasting, censuring? And our doings, of what worth in themselves, or benefit to others; or have they been of little worth in themselves, or small benefit to others? Our carriage, how grave, harmless, affable, obliging, patient, or otherwise?

How

How have we kept our Rule, our Hours, our Measures; have we done all we are to do to day? Our daily tasks, our accustomed devotions, our proper busineses, have we not exceeded (for there is the danger) in our Refections and Recreations? have we done every thing as we ought? Have willing distractions, and careless inde-votions, stol'n in upon us? Our business, was it begun with that purity of intention, carried on with that diligence and industry, and with that constancy and unweariedness that was fitting, till brought to an end? Our Refections and Recreations, were they used with that sobriety as was meet, and broken off with cheerfulness, to go fresh to our Masters Service again?

3. Were all things done in their due and set time? or did we fail (otherwise than for necessity or charity) out of inconstancy in good things, or tediousness of our proper business.

4. Lastly, have we done what we might have done, by the means afforded us, by the opportunities offer'd us, such hints given, such im-pulsi-

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pulsions moving, such occasions inviting? Or have we done contrary, have we fail'd in any one kind, or more, in our duty or manner of doing it, by omission, not doing what we ought? and how often, and how deeply, and why did we so?

Then sum up readily what comes to mind in every kind with ordinary intention of mind, and without study; such hath been our Lord's Blessings, such his Provisions for us, such his Scourges (if any) such temptations to prove our faithfulness, and for return of service, thus and thus have we done, no better, in answer to all his love and care for us.

All his talents, helps, means, opportunities, impulsions, restraints upon us, and these our rebellions (if any gross sin) these failings, (that we know of) and for our secret sins, who can tell how oft he offendeth; and worse than thus we had done, had not he upholden us with his hands, prevented, supported, restrained us by his Grace. Lord, I know I have done amiss, I have done evil in thy sight, thou alone

alone knowest how much, how evil.

Thou seest, my Soul, wherein thy discharge lies, in a peace-offering of Praise, a sin-offering of Sorrow, and contrition for offences committed, with a promise of better obedience: These make up the Evening Sacrifice, and with these prepare to meet thy God.

A Prayer against Afflictions.

Heavenly Father, seeing thou art willing so to have it, let the cup of thy wrath and displeasure pass us, and let the cup of thy blessing be ever amongst us, expose us not, good Father, to those bloody and grievous conflicts with the powers of Hell and Darkness, which thy Son sustained for us; O lay no more upon us than thou shalt give us strength and patience thro' him and for him, to undergo and vanquish, make us to triumph as Conquerors in this Victory over Hell and Satan, over all the power of the Enemy. *Amen.*

A brief

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*A brief Soliloquy by way of
Admonition.*

FOrasmuch as the violence of sickness, which ordinarily goes before Death, hinders us often from applying our selves in due manner to God in our last duties, suitable to that estate; to prevent such hinderances, it will be to very good purpose, O my Soul, to make choice of some solemn time of *Retirement*, every year, if not every week, or day, to do such duties in before-hand, which then we should but cannot so well perform.

*An Exercise preparative to a good
Death, consisting of several Acts
of Piety; viz.*

I. *Submission* to the Sentence of Death.

II. *Thanksgiving* for all benefits of the life past.

III.

III. *Confession* of our Sins.

IV. *A Prayer* to die to Sin.

V. *A Petition* for the Virtues of the dying Jesus, with special recommendation of those of our charge to God's Grace and Blessing, and of our own Spirits into the hand of God.

I.

A Submission to the Sentence of Death.

O Lord my God, in most profound humility of Soul and Body, I cast my self at the feet of thy divine Majesty, adoring thee as my Sovereign Judge, who hast pronounced against me and all sinners (in the first man that sinned) the Sentence of Death, saying, *Dust thou art, and to Dust thou shalt return.* In homage of thy Divine Justice, I submit from my Soul to the Sentence then pronounced against me, acknowledging it most just and due to me both for that and infinite other Sins of mine, that I have since committed against thee.

As

As also in the homage of a bloody and shameful death of thy Son Jesus Christ, who, after he had suffer'd unspeakable sorrows of his Soul, in his Agony and bloody Sweat, offer'd up himself a Sacrifice for mine, and the sins of the whole World. I resign my self wholly to thy Will touching my Death, at least I desire so to do, for the time, and place, and manner, and all circumstances; that all be according to the high Pleasure of thy holy Will. If thou hast ordained that I dye a painful Death, and even a shameful Death; or that I should be forsaken, and cast off by all humane Succours, so my God be ever with me, I submit. If I should be void of Reason or Sense by the extremity of my Disease, so as to fall into any idle, or even evil words, any thing against the Catholick Faith, thy House, or the purity of the Christian Profession, I yield my self a living Sacrifice to thee, to do, and to be done with as it shall please thee.

Only I make this protestation, that I abhor from my Soul, and renounce, and hereby revoke all or any such words as may be offensive to Christian ears, as none of mine; humbly begging this my protestation may be entred in thy Book, resolved, and ready by thy grace (if thou should'st call me) to die for the honour of thy Name, of the Christian Catholick Faith and Religion, to thy Glory, and the eternal Salvation of my poor Soul, through Jesus Christ our Lord. *Amen.*

II.

Having accepted the Sentence of Death, the first thing we are to do is to prepare for an holy Death, to be thankful to God for all the benefits of this Life.

GRACIOUS God, the fountain of all Goodness and all Graces, out of the Store-house of whose All-sufficiency, Angels and Men, and all Creatures, have received all the good that is in them, that they have, and that they can do. I bless and adore thy

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thy sacred Majesty for all thy goodness to all, and especially to me and mine, for all the blessings of my being and well-being, from the first hour of my Conception to this day ; from the womb, and from the Breasts, to my riper years, to my age of full strength (to my gray hairs,) for all thy blessings in the Ordinances of Nature and Grace, and for the hopes of Glory ; for all the blessings of my Creation, Redemption, Preservation ; for all the good things thou hast bestowed upon me, and all the evil thou hast saved me from, or kept from me, bodily or ghostly, for the abundant supply of all my Necessities of Body and Soul ; for all my worldly Comforts and ghostly Comforts, for all thy mercies in forgiving my infinite transgressions ; for all thy patience in bearing with my Follies, and for thy long-suffering in my Errors and Strayings, expecting my return, and for all thy goodness in receiving thy Child, thy prodigal Child, so graciously ; for all the gifts of Grace, for thy holy Spirit, and for all the means of Grace,
and

and for the good use of it and them.

For all the good thou hast done me by thy self or others, Angels and Men, the Ministers of thy providence to me, for the good of my soul and body; and for all the good thou hast wrought in me, and for giving me grace and strength in the discharge of my duty to thee and my neighbour; for all and every of thy blessings in every kind, which are infinite for number, and for worth unvaluable, and every way unspeakable; whatsoever from thy bounteous hand I have received, I thankfully return my heart and soul in a most grateful acknowledgment of thy infinite Bounty, and my unworthiness, with the tribute of all possible Love, Honour, and Praise; beseeching thee, to the vast heap of all thy unspeakable blessings to add this one more of a thankful heart, that with joyful lips, and a glad heart, I may praise and bless thee all the days of my life, whilst I have any being here, and in the land of the living, in Heaven hereafter everlastingly. *Amen.*

III.

After Thanksgiving for all Benefits, it will do well to make a Confession, and beg Pardon for all our Sins, and to do it as if it were to be our last.

LOrd God, who didst make me for nothing else but to serve thee, and love thee, who art most worthy of all love and service, and to whom I have infinite Obligations so to do; with shame and blushing I confess I have not loved nor served thee as I ought; nay, I have dishonour'd thee, and offended thee as I ought not, doing what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my soul, and all the Creatures which thou hast given to serve me in thy Service, transgressing thy Commandments infinite ways, by numberless Transgressions. O my Sins, my many Sins, my grievous Sins, my Ingratitudes, my

my Unfaithfulness ! O that my Soul were all Sorrow, my heart full of Contrition, my eyes of Tears (and if it might be tears of Blood) to blot out my offences against a God so glorious, so gracious; whom, having all the reason in the World to love, honour, and to please, I have so little loved, so much dishonour'd and offended; if all the Torments and Martyrdoms in the World, all the violent and voluntary Sufferings that such a wretch could endure, were sufficient to expiate my faults, sure I would (at least I should) undergo them, to make amends for my Injuries against my God, my dear God. But alas! they cannot repair the least Injury, nor satisfy for the least of my offences. But this is my comfort, thy Son my Saviour hath done it for me; he hath honoured and pleased thee in all holy Obedience, in all his Thoughts, Words and Actions, by all his Senses, the powers of his Soul, and Members of his Body, and by all the Creatures of the World he made use of, yielding exact Obedience to thy holy Will

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Will for me, and by the Sorrows and Sufferings of his Soul and Body made full satisfaction for all my Sins.

Him therefore I offer up to thee, and all that he hath done and suffer'd for me, that as thou hast promised, I may be accepted to pardon, grace, and favour, through him in whom thou canst not but be well pleased. Holy Father, look upon thy Son, thy beloved Son, and pardon thy ungracious Servant.

Lord, set thy Sorrows and Sufferings between my Sins and thy Father's Wrath, that his Justice being satisfied I may be received to mercy; and as to God, so to all Men and Angels, and all Creatures whom I have injured; do thou satisfy all my Injuries and Offences, that none of them come in against me to accuse me at that day, but that I may have a clear and full acquittance through thy Blood, O my dear Redeemer, whereby thou hast fully purchased me, that I may be wholly thine. *Amen.*

IV.

A Prayer to dye to Sin.

Lord Jesus Christ, who didst dye for me, to the end I should no longer live to my self, but unto thee who diedst for me, and that so I might reckon my self dead indeed unto Sin, but alive unto God in Righteousness and true Holiness; mortifie in me wholly the life of Sin, and of the old *Adam*, that all my Sins, and even the affections and lusts thereof, may dye before me; that I may be perfectly dead to the world, and to my self, and to all things else but thee. Mortifie in such a manner, my eyes, mine ears, my tongue, my hands, my feet, my heart, and every member of my Body, and all the powers of my Soul, that I may no more see, hear, or speak, or do, or walk, or think, or wish, or make any use of any Member of my Body, or faculty of my Soul, to the service of Sin, but only to the service

G

vice

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vice of thee my Saviour, that I may retain no other thoughts, affections, dispositions, and habits, but such as are conformable to thy will and thy life; that having finished my course, and the business thou hast set thy Servant in this world to perform, when Death comes it find me not unprepared, but that I may receive and welcome it as my summons to a better life, where there is no sin, nor temptation, nor misery, nor want, nor pains, nor death, but blis and happiness, and joy and fulness of pleasure, and life for evermore. *Amen.*

V.

*A Petition for the Virtues of the
Dying Jesus.*

Lord Jesus, teach me, when the time of my Dissolution shall come, to depart this life as thou didst, with the like holy affections and dispositions of Soul that thou hadst; that I may loose hold not only of my Sins, and all that is sinful, but even of all
that

that is in the World, the chiefeſt of the allowed comforts of it (my deareſt Friends) and even my ſelf, to be ready at thy call as thou waſt at thy Fathers. Teach me, as thou didſt, earneſtly to commend to thy Father the care of the Catholick Church, and eſpecially of this of *England*, my dear Mother, to keep her in Unity and Purity to the end. Teach me then (and even now and till then) to give good ſpiritual Counſels and Inſtructions to thoſe about me, as thou didſt to thy Followers. Teach me from my heart to pardon all mine Enemies, as thou didſt thine, and to pity and pray for them, with all other high and holy leſſons of the Croſs; of ſubmiſſion to the hand of God, his heavy hand; of patience in pains of body, and ſorrows and heavineſs in ſoul; contempt of the World, obedience to the Death, and all other thoſe virtues which in the laſt act of thy Life thou didſt in a moſt eminent manner praſtiſe in thy ſelf, leaving the pattern for an example to all, and to me in particular, that I might praſtiſe them in my laſt Act,

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and leave them as a Legacy to all mine. Particularly teach me the art of true love to, and of a right care for, all mine, that I leave behind me; that as thou didst commend thy blessed Mother to the care of thy beloved Disciple, so may I, all my nearest Relations, my——my Friends; to such as St. *John* was (if such be to be had) beloved of God, and faithful in their trust; that they may be so carefully instructed and bred up in Piety and Virtue, as to live in Holiness and Righteousness all their Days, that when they come to depart this World (as I am now a doing) we may meet and enjoy one another in thee, in Bliss everlasting. But if no such there be, to whose Hands I may leave them (or if there be, there is none to thee) I consign them over unto thee, the only Friend of the friendless, that thou conducting them, either by thy self, or by the Ministry of such faithful Friends of their Souls as thou shalt raise them, they may so pass with Innocency through the things Temporal, that finally they
lose

lose not the things eternal. And that I may not be ingrateful to all other my Benefactors whom thou hast used, as thy instruments to convey thy Blessings Spiritual and Temporal to me, for what I can make no return to them of, I earnestly recommend them to thee, to the Riches of thy Bounty and Mercy to reward them sevenfold into their Bosom, humbly beseeching that they may find Mercy in that day, and abundant recompence in the day of recompence, for all the good they have done to me in thy Name and for thy sake. *Amen.*

And now, my God, and my all, as ✓
 having nothing in the World left me but my self, (my Sins I have renounced, and all my Affections to them as none of mine) and the dearest Pledges of my Love, which I have past over to thee, as no longer mine, but thine,) I cast off from me all the care of my self, and cast all the care of me upon thee, put off this earthly Tabernacle of Flesh, when as it pleaseth thee, and return it to its

ancient Dust, and commend my Spirit (delivered from this Burden of Flesh) by the Ministry of thy Holy Angels to be presented to thy Father (as pure and spotless as thy Divine Blood can make it) that among those he hath given thee (according as thou hast Prayed, and thy Father granted) it may ever be where thou art. And now what have I to do, having taken leave of Earth, and sent my Thoughts and Desires, and Hopes, (and in them my Soul) to Heaven, but to languish, and call, and cry, and not to cease, till I breath out my Soul into thy Hands. *Come Lord Jesus, come quickly.* Amen and Amen.

THE SACRIFICE OF A

Devout Christian :

O R,

Preparation to the Worthy
Receiving of the

BLESSED SACRAMENT.

THE Lords Supper is a Sacrament consisting of Bread and Wine, lawfully consecrated and distributed; Instituted by Christ himself for a continual Remembrance of the Death and Passion of Christ, and the Benefits we receive thereby. If you desire to receive at the Lords Table in a right manner, you must make Conscience of three things.

1. What you are to pray for.
2. What you are to believe.
3. What you are to do.

The first, you have fully set down in the *Lords Prayer*, composed by
G. 4. Christ

Christ himself, as a most exact Rule for all our Prayers.

The second, in the *Creed*, which contains the Articles of our Faith, set forth in the Doctrine of the Apostles, called therefore the *Apostles Creed*.

The third, in the *Ten Commandments*, written by the Finger of God, and revealed to us in his Holy word to be a Rule for our *Holiness* towards God, and *Charity* towards our *Neighbours*.

Preparation consists in *self-examination*, and is an Act of the Soul reflecting upon it self in a general survey of your spiritual State, comparing your present Condition with the word of God, by which will quickly appear what *Good* you should have done, and what *Evil* you should not have done, according to St. *Paul's* Admonition, 1 Cor. 1. 11. 28. *Let a Man examine himself, and so let him eat of this Bread, and drink of this Cup, for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself.*

Examine therefore seriously, your Knowledge, your Repentance, your Faith, your Charity.

1. The

1. The *Examination* of your *Knowledge* in those things which God has revealed to you is so necessary, that 'tis the very Ground of all your service of God; for how can you do the will of God aright, if you know it not. You should therefore all your Life long carefully exercise your self in the word of God, that so when you come to *examine* your self concerning your Knowledge, you may with greater comfort try your fitness, whether you have attained a competent measure of Knowledge in the Grounds of Religion, or not.

2. Your *Repentance*, which is a hearty Sorrow for offending God, with an unfeigned desire of amendment, and laying hold on his Mercy, for pardon and forgiveness of your Sins. *Examine* carefully your Heart, to find out your own Corruptions, that you may the better avoid them and the punishment annex to them, for know this, that he that will not set his Sins before him here to his *Conversion*, will have them set before him hereafter to his *Confusion*.

3. Examine your *Faith*, as St. Paul exhorteth the *Corinthians*, saying, *Examine your selves whether you be in the Faith or not*, 2 Cor. 13. 5. This is so necessary in this weighty Affair, that without it you receive nothing when you do receive, for how can you be perswaded in your *Conscience* that your *Receiving* is acceptable to God, and that the *Merits* of Christ Jesus belong to you without *Faith*.

4. Your *Charity*, which is a free and hearty forgiving of those that have offended you, and a reconciliation of your self to those whom you your self have wronged.

Of what importance the *Examination* of your *Charity* is, will appear from the dangers that attend the neglect of it.

1. It hinders your *Prayers*, for how can you hope that God will forgive you if you forgive not others, which is the Condition of your *Prayers*.

2. Want of true *Love* and *Charity* to your Neighbour hinders your *due receiving* of the *Blessed Sacrament*, because the Sacrament is a Seal of Union

on and Communion, as with Christ, so among our selves. 1 Cor. 10. 16, 17.

3. *Love* is the very Badge whereby you are known to be Christs Disciples, *John 13. 35 By this shall men know that ye are my Disciples, if ye love one another*; wherefore, if you expect to receive the benefits of Christs Death and Passion, you must put on the Bowels of Mercy and Compassion.

Now that you may the better ransack the secret corners of your Heart, and try your doings by the standard of Gods Law, you will do well carefully to make use of the *Articles of self-examination* upon the Ten Commandements, glorifying God where you find your self not guilty, and humbly imploring Gods Mercy and Pardon where you find your self guilty, making firm Resolutions of amendment for the future.

Articles

Articles of Self examination, preparatory to the Receiving of the Blessed Sacrament, 1 Cor. 11. Try and examin your selves, if you judge your selves, you shall not be judged.

Examination upon the First Commandment.

1. **D**Ost thou stedfastly believe there is a God?

2. Dost thou believe his holy word?

3. Dost thou so believe, as to shew the fruits of it in thy *Life and Conversation*, not setting up any *Darling Lust* in Competition with God?

4. Hast thou both in *Prosperity* and *Adversity* put thy whole confidence in God, or hast thou by forgetting him put thy trust in worldly *Assistances*?

Examination upon the Second Commandment.

1. **D**Ost thou retain a true *Idea* of God, as a *Spirit*, not framing in thy mind any *Bodily Shape*, or *Form* of him?

2. Dost

2. Dost thou pay that *Honour* or *Adoration* to such bodily shape, or to any *Saint* or *Angel*, which is due only to *God*?

3. Dost thou not upon slight pretences omit *Prayers*, both *Publick* and *Private*?

4. Dost thou not too often pray without *Faith* and *Humility*, without *Fervency* and *Devotion*, drawing near to *God* with thy *Lips*, when thy *Heart* is far from him?

Examination upon the Third Commandment.

1. Dost thou use vain Swearing, or bitter Execration?

2. Hast thou sworn *falsly*, in jest or seriously, to the prejudice of another?

3. Hast thou broken thy lawful Oath, or caused any one to break his?

4. Hast thou heard others *blaspheme*, *curse*, or *swear*, and not reprov'd them for it, or hast thou encouraged it by thy ill Example?

*Examination upon the Fourth Com-
mandment.*

1. **H**Ast thou done any Work of Gain or Merchandise, as buying or selling, or wrought at thy Trade, or commanded thy Servant to work, or done any servile or unnecessary work on the Lords Day?

2. Hast thou spent this Day in the *Holy Exercises of Prayer, Meditation, Hearing and Reading Gods holy Word, or other Pious and Devout Books?*

3. Hast thou, as an effect of thy *Devotion*, extended this day thy Charity to the Poor?

*Examination upon the Fifth Command-
ment.*

1. **H**Ast thou been *disobedient or irreverent* to thy Parents, by *exposing or deriding* their *Infirmities*; *slighting* their *Advice*, *murmuring* at their *Government*, or *wishing* for their *Estates*, though at the price of their *Lives*?

2. Hast

2. Hast thou been Loyal and Obedient to the King, and all that are in lawful Authority under him, not sowing *Sedition* or *Schism* in Church or State?

3. Hast thou paid due Honour and Respect to thy *spiritual Guides*, such as labour for thy Soul, or hast thou despised them, with-holding from them their just Maintenance?

Examination upon the Sixth Commandment.

1. **A**R T thou guilty of *Murder*, open or secret?

2. Hast thou promoted *quarrelling* or *fighting*?

3. Hast thou by *Intemperance* hastened thy own Death, or hast thou by promoting *Drunkenness* or other *Vices*, injured the Health of thy Neighbour?

4. Hast thou had Bowels of *Mercy* and *Compassion* to thy poor Neighbors, *Ministring* to them in time of *Hunger*, *Cold*, or other *Extremities*?

*Examination upon the Seventh Com-
mandment.*

1. **H**Ast thou with *Pleasure* entertain-
ed dishonest Thoughts, wanton
Discourses, filthy Songs, or obscene
Books?

2. Hast thou *coveted* thy Neighbors
Wife, or actually defiled her or *thy*
own Body by Adultery, Fornication or
Uncleanness?

3. Hast thou *labour'd* by *fasting*, or
other Severities, to *subdue* thy Body;
or hast thou not rather inflam'd it
with *Lust*, by pampering and Intem-
perance, thereby incurring the dan-
ger of the Apostles Sentence, *That the*
Doers of such things shall not enter into the
Kingdom of Heaven?

*Examination upon the Eighth Com-
mandment.*

1. **H**Ast thou desired the Goods or
Possessions of *others*, not being
content with that State and Condi-
tion in which God has plac'd thee?

2. Hast

2. Hast thou not in paying of Wages, *buying* or *selling* of Goods, taken advantage of the necessity or weakness of thy Neighbour, thereby couzening or defrauding him?

3. Hast thou not by *violence* or *pretence of Law* or *Malice* gained or endeavoured to gain the Goods of thy Neighbour?

4. Hath not thy Idleness or Negligence in thy *Trade* or *Condition of Life* put thee upon such dishonest and unchristian Practices?

Examination upon the Ninth Commandment.

1. **H**Ast thou *injur'd* the good Name and Reputation of thy Neighbour, by *false Witness*, *railing* or *whispering*, or hast thou encouraged others to it?

2. Hast thou *raised* causeless suspicions of him, or *rejoyced* when any Evil has befallen him?

3. Hast thou dealt doubly with him, or through *fear* or *flattery* suffered his cause to be betrayed, by thy not asserting the *Truth* on his behalf?

Exami-

*Examination upon the Tenth Com-
mandment.*

1. **H**AST thou been always contented with that *state of Life* which God has given thee, not *murmuring* at those in a better Condition, or *despising* those in a worse?

2. Hast thou not entertained *secret covetings* in thy Thoughts with delight and complacency, not plucking out the evil Eye of Concupiscence?

3. Hast thou in any sort wish'd Injury to thy Neighbour?

Lord have Mercy upon me, and write all these thy Laws in my Heart, I beseech Thee.

Having now by a due Consideration of the Premises, brought your self into a Religious temper of Mind, you may use the following helps for improvement of your Devotion, as you may find them in the former part of this Book.

1. The Christians Dedication of himself to God. *Page 114.*

2. A Prayer for Acceptation of Acts of Humiliation and Abstinence. *Page 118.*

3. A Prayer for *Lent.* *Page 74.*

4. For *Easter-day.* *Page 96.*

5. For *Pentecost.* *Page 99.*

6. A Confession of Sins. *Page 100.*

With these use the Prayers and Ejaculations following.

Before Receiving,

(Out of the Liturgy.)

GRant, O most merciful Father, I beseech thee, that I Receiving these thy Creatures of Bread and Wine, according to the Holy Institution of our Saviour Jesus Christ, in remembrance of his Death and Passion, may be partaker of his blessed Body and Blood, and that my sinful Body may be made clean by his Body, and my sinful Soul wash'd through his

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his most precious Blood which was shed for the Remission of my Sins, through the same Jesus Christ. *Amen.*

*Ejaculations a little before the receiving
of the Blessed Sacrament.*

O Lord, I am not fit, nor worthy that thou shouldst come under the filthy Roof of the House of my Soul, *St. Matth. 8. v. 8.* because it is wholly desolate and ruinous;

Neither hast *Thou* with me a fit place where to lay thy Head, *S. Mat. 8. vers. 20.*

But as *Thou* didst vouchsafe to be laid in a *Stable* and *Manger* of unreasonable Beasts, *S. Luke 2. 7.*

As *Thou* didst not disdain to be entertain'd even in the House of *Simon* the Leper, *S. Matth. 26. 6.*

As *Thou* didst not reject the Harlot, a Sinner like unto me, coming unto thee, and touching thee, *St. Luke 7. vers. 36.*

Nor yet the Thief on the Cross confessing thee, *St. Luke 23. 43.*

Even.

Even so vouchsafe, O Lord, to admit me also, a forlorn, miserable, and over-measure sinful Creature, to the receiving and communicating of the most pure, most auspicious, quickning and saving *Misteries of thy most holy Body and precious Blood.*

Wash me thoroughly from my Wickedness, and cleanse me from my Sin:

For I acknowledge my Faults, and my Sin is ever before thee.

Cast me not away from thy Presence, and take not thy holy Spirit from me.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto him now in the Presence of all the People.

Behold, O Lord, thy Beloved Son in whom thou art well pleased.

By his Agony and bloody Sweat,
By his Cross and Passion,

Good Lord deliver me.

O Lamb

O Lamb of God, that takest away
the Sins of the World,
Grant me thy Peace.

O Lamb of God that takest away
the Sins of the World,
Have Mercy upon me.

*Glory be to the Father, and to the Son,
and to the Holy Ghost.
As it was in the beginning, is now
and ever shall be, &c.*

At your approach to the Holy Table.

Lord, I am not worthy, by reason
of my Sins, to appear before
Thee; but seeing it hath pleased Thee
in Mercy to call me, behold in all
Humility I come.

When you see the Bread broken.

O Vile wretch that I am, that I by
my Sins should thus wound my
merciful and loving Redeemer.

When

When the Minister comes to distribute.

CHrist with the benefit of his Death doth now come to sanctifie and comfort my sinful Soul, in full assurance whereof I am to Receive these Figures and Seals at the Hand of his Minister.

Adding with the Minister.

THE Body of our Lord Jesus Christ which was given for me, preserve my Body and Soul unto Everlasting Life. Amen.

While you eat the Bread.

BLessed Jesus, I do heartily believe that Thou wast crucified on the Cross, and that for me as well as any other; and as I have now Received this Bread broken, whereby my Body shall be nourished; so I believe that I also Receive spiritually thy Body crucified, with all the Benefits thereof, the full Pardon of my Sins, and the refreshing
of

of my *sinful Soul*; This I believe, Lord help my unbelief, for thy Mercies sake.

Immediately before receivng the Cup.

O Blessed Jesus, let the Blood that ran from thy blessed Heart wash my Soul from all Sin and Iniquity, and purchase me thy heavenly Grace and Benediction.

O Lamb of God, thou hast said, that he that eateth thy Flesh, and drinketh thy Blood, hath Eternal Life.

Behold, the Servant of the Lord, be it unto me according to thy Word.

I come, Lord Jesus, I come: O take me to thee, for thou lovest me, and hast prepared a Table for me in the seat of Love.

Adding with the Minister.

THE Blood of our Lord Jesus Christ which was shed for me, preserve my Body and Soul unto Everlasting Life.

After

After Receiving the Cup.

IT is finished: Blessed be the Name of our Gracious God; Blessing, Glory, Praise and Honour, Love and Obedience, Dominion and Thanksgiving, be to him that sitteth on the Throne, and to the Lamb for ever.

O God, pour down thy Graces upon us, direct our steps in thy ways, strengthen us in thy Fear, confirm us in thy Love, and give us at last the Inheritance of thy Children. *Amen.*

Lord, now lettest thou thy Servant depart in Peace according to thy word,
For mine Eyes have seen thy Salvation;

Which thou hast prepared before the face of all thy People.

To be a Light to lighten the Gentiles, and to be the Glory of thy People *Israel.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise the Lord, O my Soul, and
all that is within me praise his Holy
H Name;

Name; Praise the Lord, O my Soul,
and forget not all his Benefits :

Which forgiveth all thy Sins, and
healeth all thine Infirmities :

Which saveth thy Life from De-
struction, and crowneth thee with
Mercy, and loving Kindness.

Yea, like as a Father pitieth his
own Children, even so is the Lord
merciful unto them that fear him.

Thou art my God, and I will thank
thee; thou art my God, and I will
praise thee.

O give thanks unto the Lord for he
is gracious; because his Mercy endu-
reth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

*A Thanksgiving at home after the
Holy Communion.*

Blessed art thou, O Lord God, and
blessed be thy Holy Name for
ever, who hast now vouchsafed to
feed me with the Bread of Life, and
hast given me to drink the Cup of
Eternity, the Holy and Heavenly My-
steries

steries of the Body and Blood of my Saviour ; thereby assuring my Soul of thy Favour and Goodness towards me, for the sealing of my Faith, for the pardon of my Sins, for the obtaining of my Peace, and all other benefits of Christ's Blessed Passion.

I now most humbly beseech thee to assist me with thy heavenly Grace, that I may continue thine for ever, and be made a Temple of thy Holy Spirit ; and that having now Christ dwelling in me by Faith, I may accomplish the rest of my Life in Repentance and godly Fear, in mortifying my own sinful Desires, and in keeping thy Holy Commandments ; for which end, guide me with thy Power, enlighten me with thy Word, quicken me with thy Spirit, elevate my Senses, compose my Memory, and order my Conversation aright ; for thou art able to do abundantly above all that I can ask or think ; by which thy great and bountiful Goodness towards me, thou wilt glorifie thy Name in me, and bring me at last to thine eternal Kingdom of Glory, through him who is

the King of Glory, my Blessed Lord and Saviour Jesus Christ. *Amen.*

*Another Thanksgiving after the
Communion.*

I Give thee hearty thanks, O most merciful Saviour, for thine ineffable Love, that by thy Death thou didst Redeem Mankind: I beseech thee suffer not thy Body to be broken, and thy Holy Blood to be shed in vain for me; but with thy Blessed Body feed my Soul, with thy Blood quicken my Spirit, that increasing by little and little, I may become a fit Member of thy Church, which is thy mystical Body, and grant that I may never depart from that Holy League, but may continue therein, serving thee in Holiness and Righteousness all the days of my Life, *Amen.*

A brief Recommendation of ones self to God.

INto the Hands of thy ineffable Mercy, O Lord, I recommend my Soul, my Body, my Senses, my Speech, my Coun-

Counsel, my Wit, my Thoughts, my Works and Deeds, all the Necessities of my Soul and Body, my coming in, my going forth, my Faith and Conversation, my course and end of my Life, the Day and Hour of my departure, my Death, my Rest and Resurrection with thy Saints and Elects for ever. *Amen.*

The Humble Penitents close of all.

LET this Day, O my God, be noted in thy Book.

Do not thou forget my Prayers, nor suffer me to forget my Resolutions:

For though I am weak, though I am unworthy, though I am unprofitable, yet I am thy Servant,

And here upon my bended Knees, I humbly beg of thee that I may live and die so.

Lord hear my Prayers, and let my cry come unto thee.

Lord pardon my Prayers, and let not my coldness and wandrings, and infinite unworthiness turn them into Sin.

Lord hear my Prayers, and let my cry come unto thee. *Amen, Amen.*

Some farther Directions how to demean your selves before, and at the Holy Communion.

GOD, being the Majesty whom Sin offends, of him *Pardon* is to be sought, and *Confession* the way to find it, without which we seem either to need no *Pardon*, or not to seek it; let therefore your *Confession* be,

1. *Humble*, as the Publicans, because you stand as a Prisoner before the Judge of Heaven, and a Suppliant for his *Mercy*.

2. *Hearty*, as the Apostles, because at Gods Bar, the Knower and Tryer of the Heart.

3. *Particular*, as King Davids, of what doth or should most disquiet the Conscience.

Such are commonly Sins of a more grievous Nature, which greatly waste and wound the Conscience, as *Perjury*, *Murther*, *Adultery*, *Blasphemy*, breach of *Vows* and *Promises*, against *Mercies*,
against

against Knowledge and Conscience, especially since you last received the *Holy Communion*.

Now if this your *Confession* be not attended with *Repentance* and *Amendment* of Life, 'tis all in *vain*, but as a withered-Fruit, and to no *End*: for 'tis *Integrity* of Life which makes a *Pure Heart*, a *Quiet Breast*, insures your *Repentance*, pacifies your *Conscience*, and makes you approach Gods Holy Presence and Table, with an awful and devout *Confidence*.

Let this your *Approach* therefore to this *Sacred Mystery* be with all *Humble* and *Entire Devotion* both of *Body* and *Soul*. The *Body* cannot be too *Reverent*, because the *Mysteries* are so *High* in which we draw near to God. The *Soul* cannot be too *Devout*, whose *Faculties* are all to be *improved* to the best and uttermost to discharge her *Duty* aright in this *Great* and *Holy Service*. Therefore now, *Elevate* your *Mind* to *Heavenly Thoughts* and *Contemplations* of the *Mystery* of Mans *Redemption* by Gods miraculous *Incarnation*. Of his most *Bitter* and *Bloody Passion*.

The Sacrifice of a

Of the Bottomless Depths of his *Mercy* and *Compassion*, whereof you are to receive his Precious *Pledges* and *Tokens*.

All this of, and with, and in your dying Lord and dear Redeemer, you are to have in actual *Mind* and *Memory*, and him in all to *Admire*, *Adore*, and *Love* for ever; offering up your resolute *Vows* of Life and Death to his Service, To Give, forgive, do, suffer any thing for Him, who having done this, will deny you nothing, nor will not see your Soul lost, for whom all this is done.

A Hymn.

Sweet Jesu, why, why dost thou love
Such worthless things as we?
Why is thy Heart still towards us,
Who seldom think on thee?

Thy Bounty gives us all we have,
And we thy Gifts abuse;
Thy Bounty gives us ev'n thy self,
And we thy self refuse.

My

*My Soul and why, why do we love
Such worthless things as these?
These that withdraw us from our Lord,
And his pure Eyes displease.*

*Break off, and be no more a Child,
To run, and sweat, and cry,
While all this stir, this huge concern
Is only for a Fly;*

*Some silly Fly that's hard to catch,
And nothing when 'tis caught,
Such are the Toys thou striv'st for here,
Not worth a serious thought.*

*Break off, and raise thy manly Eye
Up to those Joys above;
Behold all those thy Lord prepares
To rise and crown thy Love.*

*Alas! dear Lord, I cannot love,
Unless thou draw my Heart;
Thou who thus kindly mak'st me know,
O make me do my part.*

*Still do thou love me, O my Lord,
That I may still love thee;*

Still make me love thee, O my God,
That thou may'st still love me.

Thus may my God, and my poor Soul;
Still one another Love,
Till I depart from this low World
T' enjoy my God above.

To thee Great God, to thee alone,
One Coeternal Three,
All Pow'r and Praise, all Joy and Bliss
Now and for ever be.

FINIS.

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